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Decisions Confronting The Methodists

An Editorial

JANUARY SURVEY OF BOOKS

Reviews by Albert Edward Day, Richard Pattee, J. J. Cole, W. E. Garrison, Charles F. Strong, Paul Hutchinson, N. M. Grier, Irl G. Whitchurch, and Herbert L. Willett

Credit Comes to the Masses

By Bertram B. Fowler

They Escaped!

By Ferdinand M. Isserman

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In This Issue

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(Continued in third column)

The CHRISTIAN CENTURY

January 1, 1936

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Calendar of Coming Events

Dec. 28-Jan. 1. Student Volunteer movement quadrennial convention, Indianapolis, Ind.
Dec. 29-Jan. 1. Federal council seminar on cooperation. Dr. Kagawa on program.
Dec. 31-Jan. 3. Fourth southwide Southern Baptist training conference, Dr. Kagawa speaker, Birmingham, Ala.
Jan. 3-5. Third U. S. congress against war and fascism, Cleveland, Ohio.
Jan. 5. Chicago Sunday evening club; speaker, Dr. William Temple, archbishop of York, Eng.
Jan. 5, 6. Kagawa conferences, interdenominational, Atlanta, Ga.
Jan. 6. Annual meeting Seattle council of churches and Christian education, Seattle, Wash.
Jan. 6. Union ministers' meeting, demonstration of church music by H. Augustine Smith and Boston university choir, Boston, Mass.
Jan. 6. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Jan. 6. Baptist leadership training school, first of six Monday nights, Indianapolis.
Jan. 6, 7. Annual meeting Washington state council of churches and Christian education, Seattle, Wash.
Jan. 6-12. Week of Prayer.
Jan. 7-9. General missionary council, Methodist Episcopal church, south, Washington, D. C.
Jan. 10. Administrative council of the New York state council of churches and religious education, Albany, N. Y.
Jan. 13-17. Annual meeting of the Home Missions council, council of women for home missions, including the national conference on the rural church, Washington, D. C.
Jan. 14-16. Baptist state convention of Florida, Arcadia, Fla.
Jan. 14-16. Midwest conference of Methodist federation for social service, Evanston, Ill.
Jan. 20-22. Washington state Baptist pastors conference, Seattle, Wash.
Jan. 21-23. Conference on cause and cure of war, Washington, D. C.
Jan. 22. Annual meeting of the Save the Children fund, New York City.
Jan. 22. Kagawa conference, Philadelphia.
Jan. 31. Y.W.C.A. annual meeting.
Feb. 3-7. Ministers' week, Chicago Theological seminary. Including the Auden-Tuthill lectures, by Dr. Arthur E. Morgan of the TVA.

In This Issue

(Continued from first column)

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

ALMOST the first effect of renewed Japanese aggression has been the disruption of the colleges in north China. The schools of Tientsin, Peiping and the suburbs of those cities, which have come to be the most important in modern China, are being wrecked by the establishment of Japanese military control over the region.

What Will Be the Future of China's Colleges?

Under the regime set up by the Japanese army, freedom of teaching and study is gone. To occidental Christians, this has importance because the future of Yenching university—the great mission institution on the outskirts of Peiping—is involved. With the finest physical equipment of any Christian school in China, and a faculty that has won national eminence, Yenching has been fast becoming the key college in the whole scheme for Christian education in China. If Yenching's work is disrupted, as it now seems certain to be, it will mean not only the destruction of one great school, but a major dislocation to all plans for mission-fostered education in the far east. If Yenching cannot do the work which has been expected of it, can the plans for other Christian colleges in China be altered to make good the damage? Or will these other colleges also suffer the same fate within a few years? It is time for an intensive study of the Christian educational outlook and program by mission and Chinese church leaders. All programs previously adopted have been rendered out of date by Major General Tada and his saber-rattling associates.

A Return to the Pork Barrel?

WIDESPREAD approval greeted the announcement by the President that no blanket grants for public works and relief will be asked of the session of congress which opens this week. Instead, the administration will return to the old system of asking direct congressional appropriation for all items, with the precise amounts granted each project covered by legislative vote. This may be, as the press has insisted, a revival of orthodox democratic procedure, but the nation should at least understand the danger which it involves. No one would maintain that the system previously followed by Mr. Roosevelt, whereby congress has made blanket grants while individual appropriations have required the approval of executive administrators, has been without its drawbacks. The public works program under Secretary Ickes, for example, has been anything but a sensational success. Nevertheless, it has been conspicuously free from one thing which has made the rivers and harbors bills of the past a persistent source of scandal—that practice of congressional "log-rolling" by which a congressman intent on carrying pork home to his constituents has voted for all the money-wasting appropriations asked by his colleagues similarly intent. It is astonishing to what an extent, despite loose talk in the partisan press, the public works program of the past three years has been kept free from the aroma of frying pork. It will be a tragedy if return to orthodox democracy turns out, in practice, to mean return to the pork barrel.

Benes—Can He Ride The Storm?

DR. EDUARD BENES has been elected second president of the Czechoslovakian republic to succeed the aged Dr. Thomas G. Masaryk. The actual vote was overwhelming—340 out of a total of 400, with but 24 ballots cast for the only other candidate, the other 36 being blank. Thus is one "scholar in politics" and devoted democrat succeeded by another. Dr. Benes has been Dr. Masaryk's closest confidant since the days when, at the outbreak of the world war, Masaryk launched the campaign for Czech independence. As foreign minister, and as the representative of Czechoslovakia at Geneva and in practically all international negotiations, Benes has fully won the honor now bestowed upon him. Yet few will envy him the prospects for his administration. Czechoslovakia today holds the key to democracy's future in Europe. If democracy falls there, a fascist wave seems certain to inundate all the continent outside Scandinavia and Russia. It may even sweep over parts of Scandinavia. Dr. Masaryk has been able to hold the republic together by his wisdom and his unparalleled personal prestige. Benes is known to have wisdom, political dex-

terity, and a genuine devotion to democratic ideals. But he has no such personal prestige as his predecessor to protect his policies from attack. The truth is that, with the wind-blown seeds of fascism taking root in the large German population, the nazi strength is gaining rapidly in Czechoslovakia. The voting which elected Benes by no means represented the strength of the avowed and potential fascist elements. Nazi agitation is almost certain to lead to an attempted fascist coup in the not distant future. Dr. Benes therefore enters on his new office knowing that it must be his lot to attempt to ride the storm, and that in so doing interests even greater than those of his own beloved but young republic are at stake.

Venezuela's Dictator Dies in Office

JUAN VICENTE GOMEZ, dictator of Venezuela for the past twenty-six years, died last week. He was a dictator of the old school. He developed the resources of his country, especially its oil, by generous concessions to foreign syndicates, and enriched himself in the process. He paid off the national debt and built roads. He held his office by the exercise of arbitrary power and exploited it for his own profit, but he prided himself on being a father to his people. (Unmarried, he had eighty-three acknowledged children.) One can think more kindly of Gomez by remembering that he succeeded dictator Cipriano Castro, who was equally devoted to his own interests and less concerned with the development of the country, and who found it necessary to flee to Europe in 1909. Ten years earlier, Castro had taken over the reins of dictatorship as they dropped from the hands of Guzmán Blanco, who is rated as the greatest of the three. This succession of dictators, whose rule covered more than sixty years, has given Venezuela a certain continuity of policy strikingly in contrast with the history of those countries that change dictators at the end of every rainy season. Gomez laid a heavy hand upon all liberal or dissentient minorities. It is estimated that thirty thousand Venezuelans are in exile, awaiting his death as a signal for their possible return. General Contreras, minister of war, has been named a provisional president, to serve until a successor is elected by the congress.

Ivy Towers and Common Drunks

THAT was a revealing item which the advertising department of an eastern distillery made public last week. During the recent football season, it seems, it had sent its scouts to the principal stadia of the east to count the number and kinds of whisky bottles found in and under the stands after the games. Now that the season had ended it announced, with pride, that lo, its own empty bottles had led all the rest! Thus football games in what the sports writers refer to as the "ivy conference"—in other words, the aristocratic colleges of the east—are now to be recognized as the proper place at which to test the comparative popularity of whisky brands. The incident provides a striking commentary on the "advantages" of a Harvard-Yale-Princeton-Dartmouth education. As a matter of fact, the recent football season seems to have been the worst so far with regard to drunkenness at games. Opening with the article in the Saturday Evening Post in which Dean Gauss, of Princeton, bewailed the increase of drinking at football contests, the season reached its climax in the maudlin spectacle at the Yale-Princeton game, the last minutes of which saw the officials vainly trying to clear the field of a horde of befuddled "celebrants" who would not even grant the losing team the courtesy of going down fighting on a fair field. Along the season's track there were scattered almost equally disgraceful incidents at the Yale-Dartmouth and Princeton-Dartmouth games. Of course, the "ivy" colleges are not the only ones publicly disgraced by this sort of thing. But matters seem to have reached a more outrageous stage in these colleges than elsewhere. Moreover, the influence of these colleges in setting campus styles for the nation has long been paramount. For those who look to education to insure the future wellbeing of the republic, it must be encouraging to see them proceeding with such directness and dispatch to the production of a college generation of common drunks.

Negroes Protest Against Radio Programs

RADIO stations are receiving a new kind of protest against material included in broadcast programs. Already on guard against words, songs and ideas which are held to be offensive to religious groups and to certain nationalities, the broadcasters now find themselves under fire from Negroes. Two or three weeks ago Helen Hayes, acting in one of the most pleasant dramatic sketches on the air, chanced to refer to one of the babies in her imaginary nursery home as a "piccaninny." The sponsors and the studios alike heard from that. At almost the same time the cheese company which has been presenting a weekly program by the Paul Whiteman orchestra found itself in hot water because of the playing during one night's program of the famous song, "That's why darkies were born." Investigation has shown that part of the Negro press is pushing a campaign to end the use of certain terms as applied to the race, and that eight songs have been placed on a racial blacklist: "Old Kentucky Home," "Swanee River," "Muddy Waters," "Carry me back to ol' Virginny," "River, stay away from my door," "Without a Song," "Underneath the Harlem Moon," and the song from "Showboat" which got the Whiteman orchestra in trouble. The first reaction of most white readers on learning of such a campaign is likely to be one of impatience. Certainly this is racial consciousness pushed to unreasonable extremes. A song like that which the Whiteman band played—not to mention the Stephen Foster classics—has done far more to impress on the public mind the Negro's economic bondage than to add to his racial disabilities. And much more could be said concerning the unwisdom

shown in the launching of such a campaign. Nevertheless, incidents of this kind may help to make whites realize how rapidly the psychological elements in the nation's race problem are changing.

Frank Mason North: Singer Of the Social Gospel

WHEN Dr. Frank Mason North died in his eighty-sixth year, just as the holiday season was opening, one of the most distinguished recent careers in American Protestantism closed. In a remarkable fashion, Dr. North had a personal part in enlarging practically all the types of leadership which have come to stand for advance in contemporary Protestantism. As a parish minister, Dr. North reached his greatest eminence in the pulpit of a college church—that in Middletown, Connecticut. Then, in the period when the influence of Josiah Strong was first awakening the church to the spiritual problem of the modern city, Dr. North was transferred to New York by his denomination to serve for twenty years as secretary of its city missionary society. With the broadening of horizon that dawned on the American churches at the period of the world war, he was again transferred, this time to the secretaryship of the Methodist foreign missionary board. And when the awakening to the scandal of a divided Protestantism made possible the formation of the Federal council of churches, Dr. North became not only one of the founders of that body, but its executive committee chairman from 1912 to 1916, and its president from 1916 to 1920. Despite this unusual range of pastoral and executive service, Dr. North will be chiefly remembered, not for such deeds but as a hymn writer. Here his fame is likely to be of the sort which rests on a single achievement. For although he wrote many hymns worthy of long life—modern hymnody has few devotional lines which surpass his "Jesus, the calm that fills my breast"—he will be remembered because, in the hour when the social gospel of the Rauschenbusch period needed poetic expression, Frank Mason North set the churches singing:

> Where cross the crowded ways of life,
> Where sound the cries of race and clan,
> Above the noise of selfish strife,
> We hear thy voice, O Son of man!

The Townsend Shadow Lengthens

MANY attempts are being made to minimize the significance of the election of a Townsend plan supporter to congress from the third district of Michigan. Senator Vandenberg, and the press generally, maintain that Verner W. Main owed his overwhelming triumph far more to the impregnable republicanism of the Battle Creek district than to his support of Dr. Townsend's old age pension plan. But this claim does not carry much weight, especially when it appears that Mr. Main increased his vote over his returns in the nominating primary by as much as 60 per cent in precincts where Townsend clubs were organized in the interval between primary and election. Evidence accumulates that unless state legislatures adopt much more generous old age pension laws than are now contemplated, the Townsend crusade will cause plenty of political trouble before this year's presidential campaign is over. In the recent Michigan election, Townsend opponents tried to laugh the plan out of countenance by offering a burlesque plan of their own, to which they gave the name of the "Retire at Birth Plan." This proposed that the government give every child at birth a promissory note for $20,000, at 3 per cent interest, payable in twenty years. The interest, $50 a month, would go to the parents until the note's maturity. At the same time the government would pay $1,000 annually into a sinking fund to retire the note, which would accordingly be paid in full when the child reached twenty. A couple could then marry at 21 with a working capital of $40,000, and by having four children they would have $200 a month on which to live, with the $40,000 left intact to provide for old age. But this sort of effort to combat the Townsend plan with ridicule has slight effect on the hosts now joining Townsend clubs. If Dr. Townsend's plan is to be eliminated as a major political factor it will have to be met with straightforward argument. This, it seems clear, will have to concentrate on two claims: (1) the claim that the 1929 income figures used by Dr. Townsend as a basis for his calculations do not represent normal American conditions; (2) the claim that the proposed 2 per cent transaction tax would produce such inflation and raise the cost of living to such fantastic heights as to make the promised $200 a month pension as inadequate as the present income of the Townsend club members.

Set a Bias to Catch a Bias

READERS of The Christian Century have been kept fairly well acquainted with the efforts of reporters on daily papers to form an American Newspaper Guild. They know how bitterly the attempt has been fought by newspaper owners, so that in some cities veteran editorial workers who have taken a conspicuous part in organizing guild chapters have been unceremoniously fired from their jobs, and in other cities—Chicago being one—the staff workers have been too cowed even to attempt to organize. In this struggle, as our readers know, one of the arguments most often used by the newspaper proprietors has been that if their reporters and editorial workers were to join any guild or labor union, that fact would make them partisans with regard to all labor matters, and would introduce a resulting bias into the reporting of labor news which the press, in its devotion to impartiality, dare not tolerate. But how about the bias that is already present in the owner's office? On December 18, for example, the Associated Press—which is an organization of about 1800 of the most important newspapers in the country—officially announced its belief that the present national labor relations law is unconstitutional and void, and is therefore not to be recognized as a

law by this organization of newspaper owners. This revelation of the mind-set of the owners followed the action of the national labor relations board in calling on the A.P. to show cause for having discharged a veteran employe who had become an officer in the New York chapter of the newspaper guild. When it comes to protecting the public from bias in reporting labor news, it looks as though the most hopeful method that could be followed would be to offset this actual present bias of the owners with such a theoretical future bias on the part of the editorial workers as the owners profess to fear.

Decisions Confronting the Methodists

PUBLICATION of the official text of the plan for uniting the Methodist Episcopal, the Methodist Episcopal, south, and the Methodist Protestant churches reveals no surprises. The proposal is essentially as it was described in these pages last summer. (See "Methodist Reunion," in The Christian Century for August 28, 1935.) It seeks to gain unity by a process of dividing. That is to say, where there are now three denominations there will be but one, but this one will be divided into six jurisdictional conferences, each electing its own bishops and exercising, independent of one another, large autonomous powers. Nominal union is thus to be achieved by recognizing geographical, psychological and racial separation. Internal division occupies a larger place in this plan than in the plan voted on, and rejected, ten years ago. To this more than to any other change do the plan's supporters attribute its greater chances of adoption.

Aside from the impression to be made on the public mind by the healing of a breach which has existed since 1844, and the formation of a single Protestant denomination with nearly eight million members, the Methodists are being exhorted to adopt this plan as a means of reducing denominational overhead and excessive machinery. Yet a reading of the document does not make it certain that such will be the result. Apart from the intricate organization proposed, with its general conference, its jurisdictional conferences, its central conferences, its annual conferences, its district conferences and its quarterly conferences—the whole producing, when put down on paper, an impression much like Ezekiel's wheels within wheels—there is provision for the formation by jurisdictional conferences of a full complement of benevolent organizations, so that the outcome may actually prove to be an increase in the number of denominational offices and officers which the local congregations are called on to support.

Yet if the plan does provide for a diffusion of denominational machinery and control, it also includes a provision which will centralize the final authority in American Methodism as it has never been centralized before, at least in the case of the Methodist Episcopal and Methodist Protestant churches. This authority is to be given to a judicial council, a denominational "supreme court" which is to have power to pass on the legality of rulings by bishops presiding over annual conferences in any part of the world, the legality of acts of the benevolent societies, and the legality of the acts of the general, jurisdictional and central conferences. Thus the new church will give a very small body, almost inevitably composed of "elder statesmen," power equivalent to that of the "nine old men" of Washington—a brake on the denomination's liberalism of thought and venture in action.

All these considerations are, however, aside from the main issue on which the fate of this plan for Methodist union clearly hangs. While the process of ratification will be a long one, it can be taken for granted that approval will be given by the Southern Methodist and the Methodist Protestant churches. The latter's separate existence has no logical justification now that the two other churches accept the principle of lay representation in governing conferences. The former's hesitation over uniting with a church containing Negro members—the issue which brought about the defeat of the union proposal of a decade ago—has apparently been overcome by the present plan for a separate Negro jurisdiction which seems to provide a detour about the south's most difficult social problem.

It is in the northern church that the fate of this proposal will be settled. And it will be the Negro question on which the vote will finally hinge. Ten years ago the southern conferences were persuaded to reject a plan for union on the ground that it granted too much to the Negro. Now the northern conferences are to make up their minds whether the plan before them grants enough. Before a question of such moment to so many Christians is decided, it is probable that the whole racial issue, in its relation to the Christian gospel, will be discussed back and forth in the national forum as it has never been discussed before. That discussion is already opening in the Negro secular press, and it lacks nothing in pungency. It is maintained, in a nutshell, that the Methodist church is going Jimcrow.

If "The Methodist Church" is created in accordance with the present plan the Negro problem will be dealt with by setting aside the present Negro conferences and missions of the northern church—which are scattered all the way from the Canadian to the Mexican border and from the Atlantic seaboard to the western boundaries of Texas—in a jurisdictional conference by themselves. This will not include quite all the Negroes in the united church, for there are 10,453 who are members of churches included in white conferences in the north, and these will not be disturbed. But the overwhelming majority of the Negro membership will be placed in this separate racial jurisdiction. This jurisdiction will elect its own bishops and conduct it own affairs precisely like the five other jurisdictions. It will have the same status in the denominational general conference. But the purpose of its formation will be to keep the racial lines within American Methodism clearly drawn. There is no dispute as to this.

In defense of such a solution for a problem which

probably admits of no ideal solution, at least within the span of the generation now living, three claims are made. First, it is said that the plan is practicable, in that it allows the Negroes now members of one of the three uniting churches to remain in the united church, while it allows the white Methodists of the south to remain in the same church without outraging the accepted social conventions of their region. Second, the plan is said to do no more than make formal and official a segregation which the northern church actually practices at present by setting aside Negro congregations in separate Negro annual conferences, and restricting Negro bishops to administrative duties in areas composed of Negro conferences. Third, the claim is put forward that Negroes will actually have greater opportunities for exercise of their capabilities in the relatively independent and self-contained Negro jurisdiction than they have under present circumstances. Many of the Negro leaders in the Methodist Episcopal church hold out this expectation.

With the full weight of Methodist officialdom supporting the plan, and such considerations as these urged in mitigation of its shortcomings, there is little question but that the northern general conference next May will vote the necessary two-thirds majority in approval. But then the decision will pass to the annual conferences in which the rank-and-file opposition, so far expressed mainly through Zion's Herald, independent Methodist weekly published in Boston, will make itself more effectively felt. As yet it is impossible to predict what the outcome of the voting in the annual conferences will be. Three questions in particular seem likely to prove crucial in reaching the final decision. These will be:

1. Admitting that the practice of the northern church has winked at a virtual separation between races, does the plan involve no retreat with regard to a vital issue of Christian ethics when it writes an official scheme for racial segregation into the law of the united church?

2. Admitting that Negroes holding prominent positions in the northern church have announced their readiness to accept the plan, will it prove equally acceptable to the younger generation of Negro ministers and laity, or will it operate as a device to drive them into other denominations?

3. Admitting that the plan is an artifice by which to circumvent an unfortunate but potent American social situation, can it be adopted to secure a desired end for the church in this country without placing additional handicaps on the work of this church overseas, especially in mission fields where the race problem is constantly growing in intensity?

When it comes to answering these three decisive questions a curious situation seems to be developing in the northern church. Hosts of its white members, both clerical and lay, seem to feel that all their misgivings will be allayed if the Negro bishops and other officials can be persuaded to say: "We are willing, with whatever reluctance, to accept this plan as a means to union." Before the long process of ratification is over, however, it may dawn on these northern Methodists that, from the Christian standpoint, the determining element should be not what a minority under great pressure is willing to take, but what the majority, in the light of its responsibility to the minority, must feel under obligation to offer. If the decision enters this vital area of ethical judgment, the majority may conclude that in the present plan for Methodist reunion the white racial majority is not offering the colored minority much.

Great Britain Returns to Sanctions

HAVING passed through a week of self-revelation which cost them the confidence of their own citizens and the respect of the rest of the world, the powers dominant in the League of Nations have revived the fiction of sanctions. And having lost a chance to throw his opponents into confusion and win easily a victory impressive enough to satisfy Italian expectations, Mussolini likewise has resumed his acting to the galleries. With the events of the past few weeks the whole situation has become so confused that no statesman on either side has any idea how it may be worked out short of a general catastrophe. Accordingly, all the statesmen feel it incumbent to assure their people—and the world at large—that they are now prepared to march straight ahead without a qualm or a fear, and that they feel it reasonable to expect repayment for the political incapacity so far disclosed with new outbursts of public confidence, new expressions of public readiness to follow wherever the cabinets may direct.

The publication of the Laval-Hoare scheme for ending the Italian attack on Ethiopia, deeply as it outraged the moral sensibilities of millions in Europe and America, nevertheless represented—as was pointed out in these columns last week—a bursting through of candor and honesty into the artificial atmosphere of Europe's sanctions diplomacy. The scheme, bad as it was, showed the governments of France and England saying: "We must face the realities of this situation, as they have been created by the attempt to apply article XVI; on the basis of these realities, this is the only way we can see to keep out of war." This mood of honesty lasted up to the moment Sir Samuel Hoare resumed his seat after making his speech of self-defense in the British house of commons. After that, beginning at the moment when Mr. Baldwin rose to "unseal" his lips and ask a vote of confidence, Europe went back to the theatrical diplomacy which seemed to collapse with the proposed surrender to Mussolini.

Strangely enough, of all the actors in the dark drama of this abortive peace scheme, the one who emerges with personal prestige most seriously lessened is Stanley Baldwin. Neither Mussolini nor Laval is affected in reputation by what has happened; both have acted according to the popular estimate of their characters. Sir Samuel Hoare may have suffered in stature

as a diplomat, but by his resignation of office and his bearing while under fire in parliament he gained in stature as a man. Mr. Eden did not rise to the heights, as he had opportunity to do at certain moments in that week of disillusionment, but neither did he reveal any unsuspected flaws of character. It was the sad lot of Mr. Baldwin to do that. For Mr. Baldwin—whose chief asset has been a reputed stability of character which has been held to compensate for any lack of brilliance in mind—while ostensibly accepting responsibility for Britain's endorsement of the peace scheme, actually tried to slide the chief blame off on Sir Samuel Hoare's shoulders in a manner wholly out of keeping with the Baldwin reputation.

The longer one sits back and studies Mr. Baldwin's statement to the house of commons, the more distressing become its implications. When the speech is reduced to its essentials it is seen to be an attempt to blame the folly of the Baldwin government on three facts: first, that Sir Samuel Hoare was physically below par when he engaged in negotiations with Premier Laval; second, that Sir Samuel Hoare was out of touch with the London cabinet for an entire day and in that day did the mischief; third, that Sir Samuel Hoare presented the prime minister with a *fait accompli,* in the face of which there was really no choice (for such a loyal man as Mr. Baldwin) but to approve the scheme, however great his distaste for it. This, plus the absurd attempt to maintain that the position of the Baldwin government remains precisely what it was before it approved this scheme, is the sum and substance of Mr. Baldwin's defense. It is a defense which leaves the defender, despite the vote for confidence provided by party discipline, looking like anything but a competent —let alone heroic—head of government.

In contrast to Mr. Baldwin's lame performance, Sir Samuel Hoare's speech before the house reads not only with the candor of an honest man, but contains passages which England, and all Europe, will have to come back to study in the future. The Hoare speech does not carry conviction as a justification of the sordid example of secret diplomacy which came out of the negotiations with M. Laval. No speech could have done that. But the speech does tell the truth about the reasons which betrayed the British government into becoming a party to this deal. And it does reveal the extent to which Ethiopia has become a mere pawn in a larger drama of empire.

Sir Samuel frankly admits that he signed the proposal drawn up with M. Laval simply to avoid war. Defending Ethiopia, or upholding the covenant of the league, had become secondary to the fear that the British fleet in the Mediterranean might soon be attacked by Italian airmen or submarines. The sanctions policy had, in the opinion of the British foreign secretary, been pressed to a point beyond which it could not be pushed without exposing Britain to the probability of an attack by a desperate Mussolini. Such an attack Sir Samuel believes will produce a general European conflict. The alignments, and consequently the outcome, of such a conflict cannot be foreseen. Moreover, the prospect of such a conflict is terrible enough in itself, without regard to the outcome, to justify taking any steps required to prevent it. Reluctantly, therefore, Sir Samuel agreed to the terms of the proposal, as the only alternative to a readiness to wage a European war. When time makes the reality of this alternative clear to his countrymen, Sir Samuel looks forward to the rehabilitation of his own prestige; meanwhile, his conscience is clear.

A member of parliament, commenting on the Baldwin and Hoare speeches, is anonymously reported in the American press to have said: "Hoare denied that he had made a mistake, and therefore resigned; Baldwin admitted that he had blundered, and therefore stayed in office." That seems a fair summary of what went on in the British parliament. And the British public, having forced this logically muddled result by its display of justified ethical revulsion at the "betrayal" of league principles, must now face the prospect of pushing ahead into further international complications under the guidance of a government which has thus openly acknowledged its own misgivings as to what the outcome will be.

At the moment, then, the position seems to be this: The British government has been forced to reaffirm its adherence to the coercion of Italy by the application of league sanctions. It has blamed its failure to stand by this policy while the Laval-Hoare conversations were in progress on lack of military support from the nations bordering Italy and the Mediterranean. To restore confidence in its good faith, both in England and at Geneva, it is now making a broad gesture of lining up such military support. Promises of armed cooperation are said to have been already secured from Turkey, Greece, Rumania, Jugoslavia and Czechoslovakia. With these in hand, London hopes that Mussolini will now believe that the period of bluffing is at an end; that Britain is ready to go through with the application of extreme sanctions, no matter what the consequences. The appointment of Mr. Eden as Sir Samuel Hoare's successor is also announced as a way of warning the Italians that the hesitancy of England to pursue the sanctions policy is at an end.

The French government has surmounted with surprisingly little real distress the blow to its prestige involved in British rejection and league burial of the Laval-Hoare plan. It has given Britain no military assurances beyond those given when first the British fleet was sent into the Mediterranean. Should the military crisis envisaged by Sir Samuel Hoare actually arise, there is no more reason to believe that French public opinion would now support a war to uphold the authority of the league than there was a month ago. Yet M. Laval is compelled to reiterate to Europe his assurances, so recently discredited, of complete unity of purpose with Great Britain.

The Italian government has missed a golden opportunity—for Mussolini could have satisfied completely the ambitions of Italians by claiming not so much a surrender by Ethiopia as a surrender by England and France—and must accordingly undertake a campaign of increasingly difficult nature. By failing to accept the Laval-Hoare terms, Mussolini defined a "victory" in

Ethiopia in territorial terms which it looks as though his armies will actually require years to win. Nevertheless, he also stands under the necessity of assuring the Italian public that fascism will drive onward without misgivings.

For the moment, therefore, both sides in Europe have gone back to making threats. They may have been bluffing in the past, they assure each other, but the bluffing period is at an end. This time they are serious; this time they mean business; this time they will carry through their policies without regard to consequences. But by the middle of the month the members of the league are scheduled to meet in Geneva to decide what is to be done concerning the application of those sanctions which Mussolini has warned will bring real war. By that time, a good deal of the bluster and noise is likely to have died down. Even those who have been most vociferous over the "betrayal" committed by Sir Samuel Hoare may begin to see the reality of the European war menace which he confronted. It will remain then to be seen whether there is any more readiness on the part of responsible heads of government to push the threat of coercion to the actuality of war than there has been up to this point.

The Single Track

EDITOR THE CHRISTIAN CENTURY:

SIR: There are excellent people whose minds run along a single track. They do one thing and one thing only with splendid concentration. If you find them at any moment of the day or night they are thinking of the same thing and at work upon the same absorbing task. Beguile them away from it and you find them listless and absent-minded. They want to be back at the one thing that matters.

I admire them; I humble my miscellaneous mind before them; I confess that they are right. *One* thing have they desired of the Lord. This one thing they do. And compared to them I feel like a superficial dabbler. And yet—what a comfort it is that there is always an "and yet" to be added!

And yet, there are dangers which the single track mind has to meet.

He is absorbed in the One Book. He never reads anything which does not bear upon it. But he is a man with the ordinary endowment of a man; he needs recreation; he has moments in which he ought to be doing puzzles or reading mystery stories or rejoicing in utter nonsense. I have on my shelves, sir, books written on the prophets or on the Apocalypse, which would make the writer of mystery fiction turn green with envy. Those wonderful calculations based upon a study of the Pyramids! You know them, sir, and you wonder at them. Would not the writers have done better work in studying the Apocalypse if they had turned aside now and then and let their ingenuity be exercised on "Murder in the Laundry" or "The Lost Parachute"?

The scholar who devotes a lifetime to the understanding of the Old Testament and never turns aside to read other literature gives a wonderful example of concentration. And yet, he might have understood Isaiah better if he had read other poets and knew how to read poetry.

The man who can never be pictured by his friends outside the sanctuary, the man who has no interest in anything but cotton or steel, the man of one book is an admirable being; he is so good that he might be better. He might be not only a little more of a man and a brother if he had more balance, but he might even be able to do his own particular work the more effectively.

After all, there are secondary things. And with this great thought I will close. There cannot be something *primary* if there is not something secondary, and the greatest problem is to get things in the right order.

Yours in search of the balance,

QUINTUS QUIZ.

VERSE

New Year

SAD is the farewell of another year
When youth has crossed the tropics and must steer
Into the northern straits of chilling age,
Where icebergs loom to mock and spur the rage
That rises in us as we contemplate
Their monumental beauty, and the fate
That winnowed all our early dreams to dust;
We only say farewell because we must.
Currents of wind and tide are setting strong
Into the Arctic where the nights are long
And cold and deep, and even desire fails
To rouse us for a trek on icy trails—
And all ambitions merge themselves in one:
To look beyond the horizons of the sun.

WILBERT SNOW.

Abandoned Log Church

IT stands near to a grove, a ruined heap
Of rotting logs and squares of empty space.
Here undisturbed the graceful squirrels leap
And twittering house wrens find a nesting place.

No ringing bell calls from a lofty tower,
But only whispering winds or summer rain
Now break the silence of the Sabbath hour,
And stir the memory with an ancient pain.

Its worshipers have lived their little span.
Their dust is moldering beneath the sod
That claims its kin and fellowship with man,
But yields the soul to its Creator, God.

A fragrant memory, endeared by prayer,
Still haunts the ruin in its slow decay;
But shorn of all who once did worship there
Its soul hath with its people gone away.

WILLIAM SISSONS.

Credit Comes to the Masses

By Bertram B. Fowler

CHARITY, according to the old adage, begins at home. Any move to replace charity by sound credit, by social and economic reform must spring from the same center. The evils of an unsound distributive system, most patent in unsound instalment buying and the incredible spread of a vicious small loan system, must be attacked at the base, among those who suffer the destroying effects of the system. It was this fact that motivated the German, Raiffeisen, when in 1849 he founded at Flammersfield the rural credit and loan society. He saw the peasants about him suffering hideously in the clutches of the money lenders. The sufferings of these people were, according to Raiffeisen, due mostly to the absence of any system of short term credit. In seeding time they were forced into the hands of the money lenders who in harvest time reaped the real profits of the land.

To Raiffeisen the answer was as clearly defined as were the terrible results of the prevailing system. Within the community were all the funds necessary to meet the credit needs of the people. What was necessary was a system whereby these funds could be pooled and used to meet these credit needs of the people. The result was the birth of the cooperative credit movement and the spread of thousands of the people's banks across Germany during the closing years of the nineteenth century. Democracy credit had been born.

42 Per Cent!

With the growth of the industrial system in America there grew up also a vast and hideous system of financial abuses. The big banks, occupied with building and sustaining a system of commercial credit, with industrial financing and expansion, had no time to bother with the needs of the small borrower. It was a field in which the big banker could not operate efficiently. The small borrower as a rule wanted a few dollars to tide him over an emergency. When he sought money he had no tangible security to offer. In most cases he had nothing but a job and his character, security that was valueless to the banker.

As a result there grew up in the United States two types of money lenders, the finance house that specialized in short time loans to the small borrower and the loan shark. In the majority of states the legal rate of interest on such loans was 42 per cent per annum. This uneconomic rate was defended with the contention that the small loan business was one which must necessarily charge high rates, for if finance companies were not assured of a profitable rate they would leave the business to the loan shark—that ever-present, ever-hungry parasite who feeds on the misery and poverty of the masses. The loan shark operated outside the law. Into his clutches came those who could get money nowhere else. He charged whatever he could get, from one or two hundred per cent to rates that ran up to percentages figured in the thousands.

These were the gentlemen in free America who handled the credit needs of the people. The yearly drain of their exactions ran into the millions. Men and women in the clutches of such money lenders were driven to the brink of despair. For many the step over the brink was inevitable. And no one did anything about it until 1900 when the Credit Union movement was born in North America. In that year a Canadian journalist, Alphonse Desjardins, moved by the sufferings of his own people in the grip of the money lenders in his native province of Quebec, went to Europe to study what had been done by Raiffeisen and in the Lutazzi banks of Italy. He returned to set up in Levis in 1901 the first Caisse Populaire, or Cooperative People's bank, as Desjardins translated it into English. The story of that bank is the opening chapter of the history of democratic banking in North America. It was set up in the town of Levis on a capital of $26. In the first seven years of its existence it ran that capital up to $80,000, made loans aggregating $350,000 to its members at an average rate of 6½ per cent, drove the money lenders out of Levis, and launched what has since become one of the marvels of American finance.

It fell to Edward A. Filene, Boston merchant and philanthropist, to found the Credit Union movement in the United States. Mr. Filene has studied the movement in Europe. He was aware of the magnificent work done by Desjardins in Quebec. In Massachusetts a friendly bank commissioner, Pierre Jay, was moved to call for the passage of the first credit union law, whereby any group could set up one of the people's banks. In 1921 Mr. Filene, motivated by the knowledge that there must be educational and organizational work done if the law was to be of any effect, set up the Credit Union National Extension bureau. Under the direction of Roy F. Bergengren the extension bureau set about the organization of credit unions and launched a campaign to obtain the enaction of credit union legislation throughout the United States. Thus, 1921 was the year in which banking for the masses was definitely established in America.

What Are Credit Unions?

The idea behind the credit union is simplicity itself. The original idea of Raiffeisen still holds true. There exist, within any group, all the funds necessary to the short credit needs of that body. All that is necessary is a system whereby these funds can be pooled and utilized by the members at rates that take the curse out of short term borrowing while at the same time it returns a fair dividend to those who furnish the money. Any group can form a credit union. It may be the employes of an industrial concern, the members of a parish or a community. All that is necessary is the presence of some clearly defined lines to identify the membership of the group. The group meets, elects a

board of directors, a set of officers to carry out the business of the organization, and a security committee to approve loans. The group then applies for a charter under the federal or state laws, and immediately begins to operate.

The method of procedure is as simple. Each member of the group who joins the credit union takes out shares of stock. The shares are fixed at $5 each. The member, however, may pay for the shares out of income at the rate of 25 cents per share per week. Thus the first step of the credit union is to systematize savings and inculcate the idea of thrift. The money so collected is immediately put to work. But it can be used for just one purpose, to make short term loans to members of the group. The prospective borrower applies for a loan. He joins the credit union on payment of a 25 cent fee. The loan is considered first of all from the standpoint of the applicant's need. The money must be used for a constructive purpose. And getting a man out of the clutches of a loan shark, paying for emergency calls such as medical treatment, are considered of all loans the most constructive. The loan is made on the basis of character. For in the credit union character is the most important collateral. Thus credit for the masses is for the first time placed on a basis understandable to the masses.

A Typical Credit Union

Most loans are made at the rate of 6 per cent, discounted in advance. There is very little overhead. In the small credit union just starting, all officers and directorships are voluntary, those serving carrying out their part of the work in their spare time. But so successful has been the idea from its first inception that a tidal wave of credit unions has swept across the United States, until today the movement is emerging as one of the most significant institutions on the national horizon.

The typical credit union began as did the New England Telephone and Telegraph company credit union. Seventeen years ago the workers in that company decided to have a credit union. The first collection was $20. In 1934 the eight credit unions within the company made loans of over $1,500,000, and had assets of $2,000,000. But the greatest work of the telephone company's credit union cannot be written in the figures of the millions of dollars it has loaned. The real story is in the security it has brought to thousands of employes. They have a bank that is as human as are the needs that brought it into being, as near to each one as the fellow who works at his elbow, as understandable as the figures on the pay envelope. If there is a sudden emergency in the family, the sudden illness of a child, the need for an emergency operation, the appearance of a sudden and unforeseen demand for money, the credit union stands as a bulwark between the employe and despair.

The records of that credit union are human documents. There is the record of the young woman who had fallen into the clutches of the loan shark. She was desperate when she came before the credit union. Weekly payments demanded of her by various creditors were greater than her total weekly wage. The credit union took this young woman, pooled her debts, got drastic reductions from her creditors in return for immediate cash. In three years this young woman was free of debt, had a savings account in the credit union and, most important of all, had learned the meaning of true credit and its relationship to thrift.

Riding the Depression Storm

Even more amazing is the sweep of the credit union idea through such organizations as the packing plants of Swift and Armour. In Swift and company the first credit union was formed in 1931. Today there are 134 credit unions within the company. In that short time the workers have accumulated $600,000 in savings and made loans of well over $1,500,000. Again the real story lies in the individual records in the files of the credit unions, stories of desperate men and women rescued from the toils of the loan sharks, of lives saved by the availability of funds for medical treatment and hospitalization.

There is a credit union in practically every branch of Armour and company. These credit unions have loaned in the few years of their existence $3,300,000. Here is over three million dollars spent for the alleviation of misery, for the banishment of despair and tragedy.

Backed by the vision and generosity of Mr. Filene and propelled by the energy and determination of Mr. Bergengren the idea swept across America. Thirty-eight states enacted credit union laws. Hundreds of big industrial concerns fostered the growth of the credit union idea. In a few years the movement has taken its place as an integral part of the banking system of America, taking care of that field of banking which the bankers have left to the usurers.

The amazing part of the whole story is the tremendous growth of the movement during depression years and the heartening stability of these banks of the people. Credit unions were liquidated when industrial concerns within which they were organized went to the wall. But in practically every case the depositors were paid off one hundred cents on the dollar. There were no cases of failure where the credit union was set up on true credit union lines.

Help for the Unemployed

Individual credit unions proved to be bulwarks to many thrown out of employment. For in most cases these men had accumulated savings in the credit union, had learned the real meaning of thrift even as they had absorbed the lesson of the meaning of credit. There was, however, one item of loss that inconvenienced many credit unions. Most of them kept their surplus funds in the local banks. The failures of thousands of these banks tied up huge totals of credit union money. But the credit unions survived in spite of this. They had started on nothing in most cases. They could keep going in the face of a reduction in working capital.

With the depression a new field of operation was opened to credit unions. Many of them had, in a few years, taken care of all short term borrowings among

members, and were looking about for fresh uses for their growing capital. The field of instalment buying beckoned them. Here was an arena made to order for them. They could finance the purchases of members at a lower rate than could the finance houses. And they could go into fields untouched by the finance companies. Coal, for instance, is priced low for summer delivery. But the average worker could not afford to buy his winter coal in the summer. With the credit union behind him the picture was changed. He secured his loan from the credit union, bought his coal at low cash prices and spread his payments over the year. Many credit unions set up purchasing departments, got cash discount rates from local merchants and financed the purchases for the workers. This is a field that now stretches invitingly before the thousands of credit unions.

Credit Unions and the New Deal

The depression saw also the greatest advance of all in the growth of credit unions. Credit union leaders saw in the enactment of new deal legislation their golden opportunity. So they moved on Washington, to return with Senate bill 1639, which was in effect their declaration of emancipation. Senate bill 1639 opened to the credit union movement those states where the enactment of credit union legislation had been impossible. Under the bill it now became possible to set up under federal charter credit unions in any state in the union or in any of the possessions of the United States. In the early days of the movement ten new credit unions a month had been the average. This immediately jumped to a hundred a month and the average is still going up. In the first fourteen years of its existence the credit union movement saw the formation of 3,500 unions. All signs point to the formation of this number in the next fourteen months.

The credit union movement has now come of age. It has come out from under the friendly patronage of Mr. Filene. Its head is now the Credit Union National association, governed by a board of directors elected by the credit union delegates. It is now a huge banking system run for and by the masses. Its total membership is now 825,000 and it is growing at the rate of 6,000 members a week. There is no organization of the people, democratically governed and controlled, that can show such phenomenal growth.

But, most important of all, is the significant change that is taking place in the character and formation of the movement as a whole. In Germany it was started as a rural movement. In Quebec it grew as a community and parish movement. In the United States it found its first great field in the industrial organizations. But today the industrial worker phase of credit union growth has ceased to dominate the scene. There is within the movement itself a real and earnest desire to go out into other fields which now need such credit.

The trend now is toward the formation of rural and community credit unions. There is a distinct and coherent demand for the building up of a strong parish movement. Within every parish there should be a credit union. In those parishes in which it has developed it has proved that it can and does meet a crying need for a sound system of credit to replace charity that an unsound system of credit has in many cases augmented and swollen. The credit union movement is marching toward the churches with something that the churches need, a system to take from their shoulders some of the tremendous burden they have been carrying through the dark years.

Better Lighting for Churches

By Fred Eastman

WILL the readers of this article, ministers and lay men and women, write me letters that I may use in some discussions I am about to have with a group of electrical engineers? Tell me about the lighting in your church. Does it enhance your worship or impede it? Does it help or hinder in focusing the attention of the congregation where that attention is wanted at any given moment? Does it glare at you; or does it softly illuminate what you want it to illuminate? Can you regulate its intensity as well as its focus; or does it just switch on and off? Have you spent money for expensive fixtures only to find that they attract attention to themselves instead of to the objects they were supposed to light? Do you want to improve your lighting during the next few years? If so, would you welcome the recommendations of lighting experts?

Here is the situation and the reasons for these inquiries: For some years I have observed church lighting. I have gone to church Sunday after Sunday and faced glaring lights that bothered me and distracted my attention from the minister and the choir and the altar. I have seen ministers licked by those lights. I have preached in various churches where the light on the pulpit was so dim I could not read the scriptures, yet where the congregation bathed in enough light to show up every freckle. I have seen other churches where an array of lighted candles either made the members of the congregation close their eyelids and fall asleep or sent them away with spots dancing before their eyes. And then—once in a blue moon—I have attended a church where the light was so regulated that it seemed to touch the choir and the minister with a heavenly radiance. It ministered to my tired nerves almost as much as the music. It sent me away with the feeling that for an hour or so I had been in a place of beauty and peace.

I have consulted many of the books on worship and

church architecture. But in all this growing body of literature there seems to be little or nothing about lighting as a means of ministry. Architects and clergymen alike seem to have been unaware that lighting has any part to play except to enable the ministers and choirs and congregations to read. I feel sure it has a more important role.

Meanwhile, in the course of teaching religious drama at the Chicago Theological seminary, I have seen how light may make or break a dramatic production. No matter how well done the writing of the play or the acting, poor lighting can ruin the dramatic effect. The dramatist's best lines fail to get over if the light is on the actor's shoes instead of his face, or in the eyes of the audience instead of upon the stage. On the other hand, good lighting improves the best of plays and the best of acting. For dramatic directors have learned to use light in four ways: (1) To give the proper degree of visibility to the setting and to the players, especially to the latter's features. (2) To produce pleasing combinations of light and shade. (3) To reinforce the psychological elements of the play and to help establish atmosphere and mood. (4) To pick out and emphasize the important persons and areas in any given moment of action.

Light as an Aid to Worship

So, meditating on the poor use of light in most churches and its better use in good dramatic art, this idea finally took form in my mind: Why not apply the principles of the latter to the need of the former? Why not use light to improve the quality of religious services? Why not use it as an aid to worship? Putting it in religious terms, light is one of God's good gifts to man. Should we develop it as we have developed music? Should the church give at least as much attention to lighting its services as a theater manager gives to lighting his play?

Yes, but how? Obviously the church could not bring into its auditorium the array of spotlights, floods, borders and foots which the theater manager uses. It must have equipment adapted to its own edifice. It is not a matter of expensive fixtures, least of all of chandeliers. It is primarily a matter of having light available and regulatable just where it is needed and in the right amount and shade. Also in such a way as not to draw attention to itself but to direct the attention of the congregation to the minister or to the choir or to the altar or to the hymnbooks. In other words, this is a problem of intelligent and sympathetic electrical engineering.

As soon as the idea worked itself into this form, I looked about among the electrical engineers to see who might be interested—and potent. Who was so busy that he would want to tackle something new before leisure engulfed him? The busiest electrical engineer I could think of was Gerard Swope, president of General Electric. So I wrote him a letter containing the following paragraphs:

1. There are about 242,000 church congregations in the United States, whose edifices are valued at $3,839,000,000. At least a majority of them are lighted by electricity.

2. Probably not one in a thousand of these churches now has an adequate lighting system. By "adequate" I mean one that not only provides light but provides it in such regulatable color and focus and intensity that it definitely contributes to the ministry the church is endeavoring to perform.

3. Theaters have learned how to use lighting to help produce emotional and psychological effects. The great lighting companies have established stage lighting departments to help the theaters do this—as well as to sell the required equipment. But so far as I know, no comparable departments have yet been established to aid churches or to sell equipment to them at reasonable rates. Yet there are many times as many churches as theaters.

4. Improved business conditions are enabling many churches to remodel their structures and equipment. This is the time to improve their lighting.

5. In recent years many hundreds—perhaps thousands—of churches have begun producing religious dramas. Their electrical equipment for this is less than the average little theater used twenty years ago. A few notable exceptions such as Riverside church (Dr. Fosdick's) in New York, do have modern equipment.

Does this interest you? Have your engineers thought out what adequate lighting equipment for churches means? Would you care to cooperate in some educational venture along these lines?

With characteristic energy and promptness, Mr. Swope appointed an electrical engineer, Mr. L. V. James of Chicago, to look further into this matter. Mr. James and I conferred. He wanted to know if churches were seriously interested in this business of better lighting, or was it perhaps just a fancy of my own. I told him that I thought the more alert ministers and laymen either were already interested or could be interested. On the strength of that he proposed to form a committee of electrical engineers and others to study the problem and report later. In the meantime, I would see what confirmation could be had from the churches.

I sought the advice of Dr. Charles Clayton Morrison. What did he think of the whole idea? Should I send out a questionnaire? "No," he said, "write an article for The Christian Century. Its readers will tell you how much they are interested." Well, I've done it. Now tell me. You men and women in little churches and big ones, in poor ones and rich ones—tell me.*

*Professor Eastman's address is 5757 University Avenue, Chicago.

Small Things

NOT everyone sees life
In its heroic size;
Then shall I let monotony
Steal rapture from my eyes?

Or shall I fight for youth,
Revalue simple things?
For life is never trivial
Where hearts are given wings.

The mountain-side has found
It takes a fallen branch,
Perhaps a rolling stone or two
To start an avalanche.

GERTRUDE RYDER BENNETT.

They Escaped!

By Ferdinand M. Isserman

LAST summer, I met a young, clean-cut, blue-eyed blonde Jew. He was a German refugee who had been fortunate enough to escape from Hitler's soldiers. He had fled to the republic of France, to the land of liberty, of fraternity and of equality. Here, he was free, but free for what? Free to live for six months and then to move on. But where? In France, after his six months of residence, his only liberty was liberty to dodge the police.

Expelled finally by the police of France, he crossed into Spain. There he was found, passportless, therefore rightless, and promptly led to a Spanish prison—a republican prison—where he was kept for three months. Then he was escorted by Spanish soldiers and brought across the French line. At the point of a bayonet, French soldiers compelled him to return to Spain as soon as the Spanish soldiers had turned their backs. When the French soldiers believed him safe in Spain, he stole across the French border. He wandered from city to city, sleeping in the open, sleeping wherever he could, in constant danger of being reported to the police. More hunted than Dillinger, he was again caught by the French police and sentenced to one month's imprisonment. On being released, he was warned to leave the country in ten days. Ten days later, he was arrested and again sent to prison for three months.

In one year, this young Jew had spent nine months in the jails of civilized countries. He had no roof under which he could live safely unless it was the roof of a prison. No pillow where he could sleep in peace unless it was in the dungeon of a felon. No home that he could call his own unless it was behind the bars. What crime was his? Only that he was born of Jewish parents in Germany. When I saw him, he was appealing for relief to an agency maintained in part by American funds. Already, he had been in France fourteen days longer than he had a right to be, and could be arrested on sight. The Quakers had heard about him and from London had sent two hundred dollars to help him to leave the country. A hundred and fifty dollars more was necessary. I do not know whether that lad today is manacled in a French prison or whether he walks as a free man and has a respected place in society somewhere. He escaped from German tyranny, but to what?

II

They also escaped, a father and mother and four children. They escaped in the first days of nazi frenzy to France and freedom, to throw themselves upon the tender mercies of liberty-loving people and the generosity of French Jews. For a month they were feted. They were wined and dined. The best was not too good for them. But they outstayed their welcome. They visited too long and they needed too much. Slowly, the French community cooled in its enthusiasm for them. Slowly that coolness communicated itself to the Jews of France. If Germany and France should war, the Jews of France would fear to be involved with German Jews lest treason attach itself to them. For these German Jews are still Germans. So this little family found itself unwanted in France. The father could find no work. The mother could do no work. The relief funds shrank. First they had six meals a day and a fine hotel. Then they had three meals a day and a fair hotel. Then they received two meals and a bare roof over their heads. Finally even that allowance was cut, and so the two youngest, a boy of seven and a girl of nine, became boulevardiers. They begged on the highways of Paris. They begged, and begged successfully—too successfully, for they became famous, or notorious. French Jewish leaders grew ashamed of their presence and steps were taken to plant this family elsewhere. These children too escaped from Germany, from the tyranny of Hitler, to the degradation of beggary on the streets of Paris. They were saved, perhaps too late, because we gave too little.

III

He had been a rich man with more than a million marks in the bank. A friend of Streicher's friends, a good fellow, liked even by nazis. Yet he too had to post "Der Sturmer" in his factory where his workers could read his own defamation. His children no longer could sit in the parks. He no longer could go to the cafes. His friends turned from him and refused to eat and drink with him, or even to greet him. He was proud. He left what he had behind him and fled with his wife and children to Paris. He was an able man and had great hope and confidence that he could reestablish himself in France. For two years he managed to get along, but since the proclaimed rearmament in Germany, he can no longer do business in France. He is a German even though a German Jew. He is feared and hated by the French. His family now has its freedom to starve with refinement. Who knows what will happen to him? What a pity! Fine human material, with morale, with intelligence, with ability, slowly going to seed.

IV

He was a leader in Saarbrucken. He could have become a French citizen. He wanted to do so. It would have been easier for his wife and his family had he done so. He had character, principles, convictions and ideals. He wanted to save the city he loved, in which he was born, whose schools he had attended, for whose cause he had fought, from the nazi plague. In his enthusiasm he believed that the people of the Saar might vote for the status quo. He conceived it to be his duty to give himself to the cause of liberty in the Saar, believing thereby that he was fighting for liberty everywhere. The plebiscite had approached. It

was not yet too late for him. Until the vote was announced, he could become a French subject. It became evident that the Saar would vote to return to Germany immediately. He was tempted to accept France's invitation, but how could he desert a cause? How could he break the morale of men and women whose leader he had been? The night of the plebiscite came. Though the nazis had promised the League of Nations not to molest their political opponents for one year, he had no faith in their promises. One of his coworkers and his wife committed suicide. He fled to France and now lives from hand to mouth. He cannot remain in France because he is not a citizen of France. He is not a citizen of Germany because he has a passport from the Saar and will never receive a German passport, not so long as the present regime lasts. Until the fifteenth of January, his passport will be honored. After that, what is in store for him? He is not an ordinary refugee. He fought against naziism in the Saar to preserve liberty in Europe, to undermine dictatorship, to safeguard the republican ideal. What will happen to him after January? Will the citizens who enjoy liberties be grateful to him and give him a chance to live somewhere, or will he, like the lad first described, become a wanderer on the face of the earth, cursed by his love for freedom, and branded by his desire to battle for democracy? From what did he escape? From the hell of Hitlerism to the miseries of homelessness.

V

The League of Nations has recognized the moral claim of all refugees upon the conscience of humanity. The Norwegian government, in keeping with the humanitarian idealism of the immortal Nansen, proposed to the league council that it consider creating a permanent office for all refugees from political or religious tyranny. I was present at Geneva when the political committee containing representatives of fifty-two nations discussed the Norwegian proposal. Russia's spokesman opposed it because Russia is perhaps sick and tired of hearing the story of Russian refugees at Geneva. He claimed that Russia already cares for refugees from other countries and said other countries should absorb refugees that destiny brings them. Italy also was not in favor of Norway's suggestion. Italy does not care to have its political fugitives find homes through the agency of the League of Nations. That might encourage heresy in Mussolini's realm. Latvia opposed it. Why, no one knows unless it was influenced by an interested member of a bureaucracy.

Holland, Belgium, Czechoslovakia, Spain and a host of other countries approved the Norwegian plan. Herriot, ex-premier of France, voiced their sentiments when he stated that this assembly, the greatest in the world, had a legal, moral and humanitarian obligation to the refugees from any form of political oppression; that the league represents the conscience of humanity and ought to do something. The Norwegian government proposed only that the League of Nations use its prestige to find countries to which refugees might migrate. The finances for such immigration were to be secured through private organizations. But it seems that the League of Nations will not be able to render that small service to refugees. The league has failed them. They who escaped from Hitler's tyranny escaped to what?

Christian Principles?

By Hubert Herring

THIS is a true tale about the depression and Christian principles. (The names alone are changed.)

Once upon a time, in the glad mad days when a dollar was a dollar—that is, 1928—a certain friend and I each bought nice big houses in New York. We thought to wax rich out of our houses, to buy today for so much gold, to sell tomorrow for twice as much. This friend's name is Martha Lyon (which it isn't, but no matter). We fixed these houses up, with many bathtubs, and electric refrigerators, and such contraptions. We rented our apartments at fat rentals, and even collected the rentals for a year or two. Then came the dawn, and it sounded like thunder, especially when the dates came around to pay taxes. Rents came down fifty per cent; taxes stuck at old levels; interest on the first and second mortgages also stuck. This part of the tale will make familiar reading to all my fellow capitalists —farmers, undertakers, grocerymen and bankers.

I saw Martha the other day. We compared notes on dogs, babies and houses. "Yes," said she, "I still have my house." "Yes," said I, "I still have mine."

But I pressed the question with Martha. "What about your mortgages? Have the holders given you any help in meeting the situation? Have they shown any leniency?"

"Not by a long shot," replied Martha. "My first mortgage is held by the Board for the Dissemination of Christian Principles of the Amalgamated Protestant church, and their man looks at my balance sheet with a steely eye. He yields nothing. Taxes must be paid on the dot. Interest without fail and without delay. The interest rate stands unchanged, in spite of my requests. But how have you fared?"

"Well," I replied, "my mortgage is held by the estate of Aaron Levy. The mortal representatives of the estate of Aaron Levy are two elderly gentlemen who sit in a little office at the bottom of Manhattan island. They are men of few words, but eloquent words. They look at balance sheets, they see the red ink at the bottom. Then each looks at the other, and the one says to the other, 'Four and one-half.' That is a reduction in interest. It is what Wall street calls a 'breathing spell.' Then the question of taxes comes up. I have no money to pay the taxes for another year. 'May I have time to catch up?' One half of the estate of Aaron Levy looks at the other half over his glasses, and the other half says, 'Give him time.' So I celebrate the eloquence of the estate of Aaron Levy."

This is simply a little case study. It, of course, proves nothing. But then we capitalists have a hard time proving anything, anyway.

JANUARY SURVEY OF BOOKS

Racketeer of Mormonism

CROWN OF GLORY, THE LIFE OF JAMES J. STRANG, MOSES OF MORMONISM. *By O. W. Riegel. Yale University Press, $3.00.*

ASIDE from the fact that Strang lacked a good deal of being in any reasonable sense a "Moses of Mormonism," Mr. Riegel has produced a well-studied and well-written account of this very remarkable man. Having recently been taken severely to task by a correspondent for writing approvingly of a life of John Humphrey Noyes, the present reviewer has some trepidation about even mentioning the name of Strang. It may, however, be relatively safe to contribute the little that a mere reviewer can toward reviving his fading memory if it is stated at once that Strang was an unmitigated rascal. There are few alive, Mormon or gentile, who believe in Strang's claims or believe that he himself believed in them. He was not a "Moses" but a racketeer of Mormonism.

Strang was a young lawyer who had moved out from western New York to southern Wisconsin and had begun to get well started in his practice when he became aware that the Mormons at Nauvoo were becoming a considerable group and that they had a program which offered opportunities for profit to a bright young man. He visited Nauvoo and was "converted" only a few months before the murder of Joseph Smith in 1844. After that tragic event, Strang had the effrontery to proclaim himself the successor of the prophet and to claim that Smith had bequeathed to him the mantle of leadership and that an angel had appeared to him and ratified the choice. But in the contest that ended with the selection of Brigham Young for the place, Strang was not only thrust aside but was excommunicated. He returned to Wisconsin, dug up some miraculous "plates" of his own, excommunicated all the other Mormons, and summoned all who would flee from the wrath to come to his new colony of Voree. A good many came—especially those who had no appetite for Brigham Young's proposed trek to the uncharted west. At that time Strang preached the strictest morality and professed to be greatly shocked by the polygamous practices of the Nauvoo saints.

But southern Wisconsin did not seem to him an entirely ideal location for his private Zion. He found the Beaver islands, in Lake Michigan, about fifty miles southwest of Mackinac. To that strategic spot he directed his colony to move, while he spent a winter on a missionary tour of the east—accompanied by his "secretary," a young lady disguised in boy's clothes. Immediately upon their return to Beaver island, Strang had a timely revelation establishing the law of polygamy—ex post facto, so far as he was concerned. Most amazing of all was his assumption of royal state and title and the setting up of the Kingdom of St. James. His followers increased, overflowed from the island to the mainland and got political control of two counties. King James was twice elected to the Michigan legislature. War with the surrounding gentiles was inevitable. It was equally inevitable that, sooner or later, Strang should be shot. He was, in 1855.

The only glimmer of respectability in Strang's character lay in the fact that he was probably a sincere agrarian in revolt against the increasingly urban and industrial civilization which, rudimentary as it was in his time and place, still seemed to him an evil. He was part of the lunatic fringe of the "back to nature" movement that found its most eloquent texts in Rousseau and its basic patterns in Fourier. Mormonism gave him an instrument for winning citizens for his colony, subjects for his rule, and wives for his harem. In his virtuous days he had said that Joseph Smith was "lazy and licentious." If that were true, Strang differed from him in not being lazy.

Mr. Riegel has done his work as a competent historian, but his pages lack the documentation that the scholarly student would gladly have. This lack is, however, the less serious because the student can easily refer to Milo Quaife's "The Kingdom of St. James," covering the greater part of the ground and giving complete and detailed reference to the sources.

W. E. GARRISON.

Groupers Grow Wiser

LIFE BEGAN YESTERDAY. *By Stephen Foot. Harper & Brothers, $1.50.*

THE OXFORD group is doing business. There can be no question about that. It may not be done in our way. It may not be all the business we fervently wish might be done. It may be attended by personalities and phenomena which we disapprove. Is there any movement which is not? Some of the disciples were eager to call down fire on non-conforming villagers. But lives are being changed, religion is taking on new vitality, God is becoming real to thousands who have not been touched or transformed by the usual program of the churches. The archbishop of Canterbury, whose testimony is incorporated in this book, is quoted as saying: "This movement is most certainly doing what the church of Christ exists everywhere to do. It is changing human lives, giving them a new joy and freedom, liberating them from the inhibitions and strains which have hindered them, from faults of temper, of domestic relationships and the like which have beset them, and giving them a real ardor to communicate to their fellow-creatures what God has given to them."

This book by Mr. Foot, assistant headmaster at Eastbourn college, has as its text the assertion that there are millions of people for whom life is always just going to begin, but somehow the beginning never comes off. The argument of the book is largely testimony of the author and others that life for them began on that yesterday when they surrendered to Christ and began to live on the basis of sharing with each other and of guidance from God. The testimonies are typical and are familiar to all who have followed the literature of the movement.

The interesting thing about this volume is the evidence that the group is developing a greater social consciousness. There is a new recognition, more intelligently stated than I have seen it elsewhere, that systems as well as souls need to be changed. "Competition is responsible for many of the evils at present common in our industrial and commercial life." "I believe that before long we shall see clearly that if this modern civilization is to continue it will depend in the future on whether we choose cooperation or competition." Pungent criticism is offered of those church people who have "tried to escape the social implications inherent in Christianity"; of a social order which offers such a paradox of unemployment in the midst of so much work needing to be done; of those who insist "that we must necessarily go through a destructive class-war in order to obtain justice." "It is high time that we gave the control into God's hands and devoted ourselves to achieving such thoroughgoing changes in society as no revolution has hitherto been able to accomplish."

Here, too, are interesting stories of the difference Christ makes in social relationships; of converted landlords tearing down their slum dwellings; of rival manufacturers sharing trade secrets instead of "beating" each other or exploiting the

public; of race and national hatreds purged away; of genuine fraternity between employers and employes.

Unfortunately there is still in evidence here the assumption that any criticism of group methods is mere "cackling"; that those who question "guidance" as so often practiced are afraid to try it lest they be asked to do something they do not want to do; that any intimation of doubt as to the wisdom of "sharing" is conclusive evidence that one has a "past." There is no infallibility anywhere in human life—a fact which makes it rather clear that God often leaves even the most surrendered of us to find his own way. And there are some areas of the human soul where only God has a right to be guest and comrade.

ALBERT EDWARD DAY.

Liberty in a Socialized State

WHAT DOES AMERICA MEAN? *By Alexander Meiklejohn. W. W. Norton & Company, Inc., $3.00.*

IT IS difficult for a reviewer whose temperament and tendencies of thought are different from those of a given author to do complete justice to that author's work. However, Dr. Meiklejohn's book is a publication which none who is interested in American democracy can afford to miss. Our misconceptions concerning democracy, he holds, result from our haste to acquire wealth and from our muddled thinking and inexact use of the English language. Therefore the book contains a call for clear thinking and noble living. Essential to the argument is a correct understanding of the use of the terms "spirit" and "ideal." Spirit is defined as a man engaged in activities which can be assessed in moral judgments. Ideals are types of behavior worthy of human admiration. Thus a foundation is laid for his discussion of a social philosophy of liberty. The chapters entitled "Liberty is for Man," "Liberty is Not for Property," "Democracy and Aristocracy," "The Reasonableness of Liberty," and "What Shall We Do?" contain an affirmative exposition of his philosophy of liberty.

The federal constitution is interpreted to restrict liberty solely to the personal affairs of man. The doctrine of the spirit restricts this human freedom to mental activity which has no inalienable right to expression. A man may think as he pleases; he may not speak as he chooses. The "inner" man must have freedom; the "outer" man may be repressed as the socialist state may judge expedient. Therefore, liberty is seen as the opportunity for man to become a cultured personality capable of participating intelligently in the adventure of a collective society. In fact, education is the essence of liberty. Truly, education is a great good; but can there be, apart from civil liberty, any education to make men spiritually free? The historic conception of liberty holds that man has civil rights to personal and economic freedom enforceable against state and church. These have been summed up as the rights and liberties of Englishmen, as the constitutional rights of the American citizen. Which is better, to be able to quote Shakespeare and to discuss Plato (which Dr. Meiklejohn hopes all men will be able to do), or to enjoy the right of trial by jury, freedom from bills of attainder, security in the rewards of one's own labor, and the right to worship as conscience may dictate?

This statement is purposely extreme, not to indicate that the author believes that these rights would be denied in a socialized state, but to show that the power which he would have used in moderation could escape humane control. Of course, education and civil liberty are not incompatible; but can either exist in a collective society? What answer would Einstein give? Would he not choose civil liberty as the guarantee of intellectual and personal freedom? A method of inquiry into the thought of the author has been suggested, which can be pursued in detail by the reader. Similar procedure with the ideas of equality, fraternity and private ownership of property is of value. It is important that the entire problem of human liberty be rethought with regard to Dr. Meiklejohn's criticisms and proposals and the inheritance of the historic past.

Liberty has meaning only in relation to man and his activities. Man is more than body; he is also spirit. To the problem of man as a spirit, Dr. Meiklejohn devotes considerable attention. The approach is from the following angles—a definition of spirit; a discussion of spiritual life; a consideration of means to develop awareness in man of the spiritual side of his nature; suggestions as to the manner of meeting man's objections to the acceptance of the ideas of spirit and spiritual life; and a program for developing the spirit in a way befitting the dignity of man. Herein is embodied much practical advice for teacher and pastor, irrespective of psychological theories or religious beliefs. The nature and difficulty of the task are indicated in these quotations: "Ever since men, in the midst of an outer world, discovered themselves as persons, different in kind from that outer world, the dilemmas of their duplicity of nature have tormented their minds, confusing their thinking." "Bodies are craving, dependent things; they are men seen as wanting to be satisfied. But spirits are men seen as actively seeking to meet their own demands upon themselves. Bodies we try to make happy. Spirits we try to make magnificent." But one may ask if spiritual life for man can be achieved on any basis except that which Dr. Meiklejohn enjoyed in the Scottish Presbyterian home of his youth, namely: "The chief end of man is to glorify God and to enjoy him forever"?

CHARLES F. STRONG.

Cause for Misgiving

CHINA CHRISTIAN YEAR BOOK, 1934-1935. *Edited by Frank Rawlinson. Christian Literature Society, Shanghai, $4.00 (Mex.).*

FOR the nineteenth time the Christian forces in China issue a year book, and once more it seems to me that a volume has been produced which is absolutely essential to anyone who wishes to understand what is happening in the far east at present. I use the term "essential" in its strictest sense; I honestly do not see how any commentator on Chinese affairs dare speak or write without taking the contents of this study into account. That applies to political and social as well as to religious comment. For this year book takes in the entire range of Chinese life and affairs; it presents its study of religious interests—non-Christian as well as Christian—in relation to everything else that is happening in China just now.

If, therefore, it can be understood that this year book is to be unreservedly recommended as a source for contemporary information on every aspect of Chinese affairs, I may be permitted to comment particularly on the material dealing with current movements in the Chinese church. This, it seems to me, uncovers a state of affairs of distressing portent which is as yet almost unknown to Christians in the west.

Dr. Rawlinson, in introducing the volume, summarizes the information with regard to Christian churches as showing that: "First, Christians in China are boring in. Little disturbed by environmental distractions the Christian mind in China is set on deepening its own life. . . . Second, Christians in China are reaching out. Under the increasing leadership of Chinese evangelists the delivery of the message is being extended. . . . Third, Christians in China are joining up. The centrifugal tendencies of denominationalism are changing into the centripetal desire to get together. . . . Fourth, Christians in China are looking forward. They envisage a new China and

a more dynamic church. . . . Fifth, Christians in China are both hopeful and active."

This sounds heartening. It is the sort of summary that can be used to make a rousing missionary speech on this side of the Pacific. But when I turn to the chapter on "Modern Religious Movements in China," and read the section devoted to Christianity, I find that quite a different interpretation has to be placed on Dr. Rawlinson's summary than I would have expected. For Dr. C. Stanley Smith, of Nanking Theological seminary, makes it painfully clear that most of these five "advances" are occurring under the influence of a Chinese evangelism which is theologically obscurantist, given to all the familiar excesses of speaking with tongues, holy jumping and rolling, faith healing, millennial prophesying and all the rest of that sort of thing. The Christian church in the west has suffered many things at the hands of this sort of evangelism, but what is likely to be the final effect of a religious approach in such terms to the immemorial intellectualism of a land—say rather, a civilization—like China?

Many of us have been talking for a long time as though when the Christian enterprise in such a country as China passed from foreign, missionary control under the genuine domination of Chinese it would be on its way to a glorious future. This year's China Christian Year Book will give our easy optimism a jolt. What seems to be happening is that the very movements to which attention is directed as proof of Chinese Christianity's "vitality" under Chinese leadership are in themselves the sort of thing which ultimately will most surely make thoughtful Chinese despise and reject such a religion.

PAUL HUTCHINSON.

As Puerto Rico See Itself

PRONTUARIO HISTORICO DE PUERTO RICO. *By Tomás Blanco. Madrid, 1935.*

WORKS of an historical character are so rare in Puerto Rico that the appearance of a really good thing calls for particular comment. To date no analysis exists of the evolution of the Puerto Rican people. School texts have been hastily thrown together to satisfy the limited needs for a popular knowledge of the history of the island, but as yet there is little in the way of serious and sound investigation to reveal the historical processes that have led through four hundred years of development.

This little volume from the pen of a brilliant young Puerto Rican physician, resident in Madrid, fills a very positive need. Written with absolute freedom, with no cause to plead and no interest to interpret, the work summarizes, organizes and makes comprehensible at a glance the four centuries that form the background of the island. The purpose in writing this modest contribution, Dr. Blanco observes in his preface, is to explain in a synthetic form the evolution of the Puerto Rican people. There is ever present in the course of the text the emphasis on the people of Puerto Rico as distinct from the external and administrative history of the island. Attacks and counter-attacks, raids and piratical expeditions, that occupy so much of the colonial epoch, are relegated to a secondary place. The forces that have molded the insular life and that have led to the present confusion dominate the author's thought at every step.

The style is simple and clear. A logical organization of material is chosen to make understandable the great divisions of Puerto Rican history. The fifteenth century, or the period of discovery, is largely a preamble, called appropriately by the author, "Prehistoric observations." From then on in progressive order come the occupation by Spain, the role of Puerto Rico as an outpost of the Hispanic empire, the remarkable political and cultural development of the nineteenth century, and finally the transition to the twentieth under American rule, that has shaken Puerto Rico so profoundly. The American occupation does not close this interesting study of the evolution of a small people. The story of American domination is too significant to pass over with a few hasty words. Dr. Blanco calls this last period one of desorientation, of confusion, of the absence of clear-cut and definite objectives. The closing chapter, called "Final Reflections," is brief, stimulating and suggestive. Many of the observations are caustic and penetrating in studying the effects of political and economic submission to the United States on the cultural values of the island. No chapter is more illuminating for the non-Puerto Rican reader than this discussion of the superimposition of an alien influence on a nationality already formed and molded.

The book is an important contribution to the knowledge of a country largely neglected by those interested in the history of the new world.

RICHARD PATTEE.

Humanism to the Rescue!

PHILOSOPHY AND THE CONCEPTS OF MODERN SCIENCE. *By Oliver L. Reiser. Macmillan, $3.50.*

ACCORDING to Dr. Reiser, the crisis in our economic-political systems parallels the need for orientation in our scientific structures, and a thorough examination of the tools of logic we now employ should perhaps extend even to the elimination of the old Aristotelian logic from the new scientific methodology.

Wherein has science failed? All freely admit that it has not humanized its theoretical results, nor have we socialized the practical achievements of applied science. We agree with Bertrand Russell that science is under the thumb of politicians who use its results for their own selfish ends; but if some say that the remedy is more social science, it can be pertinently asked whether a science of social change is possible, at least at this time.

Associated as it has been with the notion of progress—perhaps the most important concept which the human mind has developed—may not science, under these conditions, become a genuine menace? The loss of faith in the actuality and efficacy of spiritual realities, which seems to accompany the spread of the scientific attitude, is a tragedy not only in the eyes of the defenders of religious creeds. Is not the increase of crime and immorality due to the decline of idealism, and hence the result of the past mechanism? Yet science is now attacking idealism and at the same time is undermining itself through procedures which threaten to discredit it as a theoretical pursuit. For example, mathematics is still as useful as ever, but its very foundations are being shaken by the spread of skepticism.

If, on the one hand, religion, art and poetry can and do form an idealistic conception of nature, science remains mechanistic in explanation but not, your reviewer believes, to the extent which Dr. Reiser seems to feel. He additionally conceives of the point of view of religion and poetry as being more natural and naive than that of science which is more artificial in that it is the product of an austere discipline. Again, religion and poetry read nature's attitude forward; science, backward, although there may not be complete agreement here. Still, Dewey tells us that there is no more significant question before the world than that of reconciling the attitudes of practical science and contemplative esthetic experience. Science for the most part remains inarticulate in these matters because scientists are frequently poor philosophers, but on the other hand, the author admits, philosophers are usually poor scientists.

With his own conception then of the third movement of the

Hegelian dialectic, the author proceeds with his synthesis of a system of humanism in the philosophy of science, and from the basis of materialism and supernaturalism. We are told that the race ahead of us involves either education or catastrophe and that science alone can give us the knowledge and power to avert social disaster. Faced with the alternatives of mechanizing human nature or vitalizing physical reality, he prefers the latter, which means emergent evolution. He is convinced that the role of humanity in the incomplete drama of our cosmos must be reckoned with.

There emerge his conclusions that religion itself is neither a benefit nor a curse to the human race; it depends on how it functions. The evaluation of goodness and badness of acts in terms of social consequences must be taken out of the field of authority, tradition and revelation and put in the domain of intelligent consideration. A science of ethics must formulate a program of social reform and religion will have to learn to make its social objectives from moral science and work toward a supernatural and superracial order lest it become its own anti-Christ!

What demands are made by such a viewpoint? Ethics must be freed from its theological background, and this means that the church may no longer prescribe the attitude of human beings on such moral issues as prohibition, birth control, censorship, and so forth. Emphatically condemned is any form of society which makes impossible the discussion of all issues. Fascism is thus under interdict. A democratic form of government which progressively refashions itself through legislative procedures is favored, while revolution is banned as a method of securing justice, as are communism, syndicalism, and so forth, in so far as they advocate revolution; but the latter is favored in a state without democratic institutions. Humanists of this persuasion must decide whether genuine democracy exists in the United States, and Dr. Reiser makes clear that it stands for a greater measure of industrial democracy than our present system embodies. Mistakes are inevitable in such worthy efforts at social cooperation as the NRA, and it is also true that we need to bring our new deals up to date every so often. Thus humanism is recommended by the author as the best gospel of social reform consistent with the methods and results of modern science.

N. M. Grier.

What Has Christianity Done?

What Is This Christianity? *By Edward S. Woods, Bishop of Croydon. Hodder & Stoughton, London, 3/6.*

THE nature of Christianity, according to the author, is to be defined by a description of what it has accomplished, rather than by abstract philosophical argument. He summarizes the answer to his question under the captions: "An Event," "An Experience," "A Fellowship," "An Adventure," "A Society" and "A Victory." Christianity, he says, is a force working in and through man toward the realization of the kingdom of God. His conclusion is that the historical fact of Jesus, men's experience with him, and the accomplishments of the church, furnish a basis for an adventurous faith in God.

The author says: "In its attempt to answer the larger question: 'What is this Christianity?' this book has tried to show, among other things, that Christianity is both 'this-worldly' and 'other-worldly'; that Jesus 'Incarnate' was at home in both worlds, and can and does impart to me the secret of this double citizenship; that the whole complex, interesting, fascinating range of human life and activity is doomed to become shallow, aimless and unsatisfying unless it is shot through and through with a sense of the eternal and the supernatural."

The book is written in simple, untechnical language, and in a style that is fascinating. It is never dull or obscure. Its logic is convincing. For one whose faith is flagging, the book is an invigorating tonic.

J. J. Cole.

Transcendental Ethics

An Interpretation of Christian Ethics. *By Reinhold Niebuhr. Harper & Brothers, $2.00.*

SOME present-day Christians are on the march. If you have been wanting to hear a word from contemporary religious thought on the acute problems of our day, Professor Niebuhr's Rauschenbusch lectures will stimulate your thinking for times to come. In them a long delayed question is raised: What is the authentic Christian interpretation of the mode of living which Christians should find involved in their total faith? Believe it or not, an increasing number of Christians feel the need for taking our so-called Christian ethics from the closet of vague assumptions and giving it a specific content. This book makes that need articulate. For that reason, and many others, it will continue to be a landmark in a new phase of religious development. If this side of the Christian religion actually claims its rightful place, the result will go a long way toward reconciling us to the post-war disillusionment that has occasioned the appearance of this volume.

Professor Niebuhr begins very naturally with the social scene. Modernistic culture, he says, has told us that our troubles would be over when the scientific method had been fully accepted and applied to economic, social and political theory; that man must save himself through his own effort, and this new knowledge will give him the requisite power; that with scientific tools in our hands progress will come as a matter of course. In the midst of world-wide catastrophe we know that we have been fed on lies. These lies are born of human insolence. Both orthodox and liberal Christians have been duped by them: the former, either by an other-worldly pessimism or by being tricked into sanctioning vested interests with a mock piety; the latter, by an accommodation to modern culture that slips over into compromise, and then pretends that its relativistic moral ideals are actually final. If you want evidence for this, you will find it in a certain philosophy of history. Every conceivable social peace is built on compromise. "Necessary social order can actually be established; but it is never pure peace, pure justice, and pure order. The roots of anarchy are bound to be in it because it is always a peace which pretends to be more than it is. It is a peace imposed by some human instrument of order; and in that human instrument is an imperial ambition, hiding its will to power under the veil of its will to peace."

In this Hebraic thesis, which presumably forms the base of a "prophetic," classical and true Christianity, are two elements: first, salvation is out of man's reach because of his own incurable sinfulness, and because history is under the condemnation of being finite; second, a transcendent God is "vertically" related to the world as creator and as redeemer. What is our hope? Only divine grace will save men from "the impiety of making themselves God and the cruelty of seeing their fellow men as devils because they are involved in the same pretensions." Such are the requirements of a "moral realism."

As a summons to religionists to examine *themselves* on why human affairs are carried on at such incalculable human cost, this book has all the passion and relevance of a prophet's message. As a protest against easygoing naturalisms that are content with prudential calculations on social relationships, it sets out the imperative of an authentic Christian conscience. It is high time that we realize that *mores* are not morals, that sociology is not ethics, that a prudential distribution of the spoils

of industrialism is below anything worth calling a Christian ideal.

Does this interpretation of Christian ethics present the needed alternative? It seems to me that as a repentent modernist the author has taken a general position that sets definite limits to the creative ideas of the book. I can only indicate a few points.

In the first place, somehow morality has its sole source in religion, and ethics is a chapter in theology. If this means only that every theory of morals carries with it a kindred theory of reality and vice versa, the statement stands as a necessary correction of current humanisms. In that case, theology has usurped the function of philosophy, and the issue takes a new form. What is the promise of a philosophy that is loaded with theological preconceptions and unexamined assumptions? Most readers, I feel quite sure, will give this thesis a different interpretation: that genuine moral insight awaits the arrival of the religious imagination. Only so, the theme runs, is human life set in its "dimension of depth." Only in that perspective is the real nature of sin disclosed. Forgiveness too, the "finest fruit of the moral life," is possible only when "morality is transcended in religion." The basis for this view is largely biblical interpretation. A more comprehensive treatment of the facts of history will reveal its inadequacy.

Second, sin lies in the human will, as the myth of the fall has it. More precisely, what does that mean? It means that sin is a conscious choice of a lesser good, and something more. There is a carry-over of a surd in human nature that is the basis for guilt even where the situation is such that the agent could not have done otherwise. In short, moral wrong is converted into sinfulness. Such is the magic of a theological ethics. "Thus the simple moral guilt of conscious evil is transmuted into a sense of religious guilt which feels a general responsibility for which the individual agent cannot be immediately responsible." Perhaps that paradox magnifies the work of divine grace; it reflects unfavorably upon God the creator, and it misreads the facts of the moral life.

Third, the counterpart of this treatment of sin is the ineradicable selfishness of man. A "natural human egoism" becomes the "driving force of sin." It perverts our natural sympathy into a disguise for self-interest, and taints man's final possibility of freely accepting the love ideal. Original sin is here compounded with an impulse psychology, until man's every judgment is a form of the will-to-power. Together these dogmas prove too much; for it follows that in the end goodness is altruism. Moral perfection, the love ideal, is "the obligation of affirming the life and interests of the neighbor as much as those of the self." On second thought the nerve of a golden rule morality is a false assumption that my moral insights are infallible, the very thing that begets the extremity of vice in pretending to be better than others. No, the real issue of morality is not the distribution of values but the discovery of, and loyalty to, supreme values. The golden rule is a moral commonplace, not a Christian principle.

Finally, the shortcomings of human reason are as pathetic as they are notorious. Its handicap is a double affair: it is defective in vision, and it lacks dynamics. Reason's approximations to the law of love are vitiated at last by a justice that must fall short of love; and reason cannot get the fires of natural passion in man to burn for its ends. Because of the respect in which they are held, each of these charges requires an answer. Support of the first is gained chiefly by a dubious handling of ethical systems. Except for classic utilitarianism the case is weak, and here the charge is apropos because these writers assumed an egoism which a crippled reason then tried to patch up. A case against a special type of rationalism does not justify a wholesale indictment of reason. In respect to the second contention, one can't be too sure that "martyrs do not achieve martyrdom by taking thought." Real martyrs seem to have a remarkably high sense of values, and that is what lifts them above fanatics. Sustained loyalties are rooted in a combination of emotion and vision, not in either taken in abstraction. The alternative to reason is not a "revelation" thrust down from on high. Moral obligation is not derived somewhere altogether outside historical experience, from "the transcendent unity of essential reality." If revelation is to be *for us,* then it must come *through us,* and so run the risks of being contaminated by reason and much else besides.

The cure for a restricted "reason" is a better use of reason, not a revelation that takes refuge in paradoxical obscurantism even as it claims to be the truth of God. In practice, high religion has always believed that. Professor Niebuhr admits this, though quite incidentally: "The fact is that Christianity as a whole always had to borrow from some scheme of rationalism to complete its ethical structure." Actually the futility of reason is much exaggerated. Its plausibility arises in a trick play in which the moral distance between man and God is translated into an absolute difference. From considerations such as these it appears that an ethics deduced from a transcendental theology is a blind alley, not an adequate interpretation of experience, Christian or otherwise.

IRL G. WHITCHURCH.

What Is Man?

MAN THE UNKNOWN. *By Alexis Carrel. Harper & Brothers, $3.50.*

THE thesis of this arresting book is that human ingenuity and scientific persistence have discovered a multitude of facts regarding the structure of the universe, the character of the earth on which we live, the advancing methods by which human life is made comfortable, and human achievements are facilitated; but that man himself, in the wonders of his physical structure and the mysteries of his mind, remains still a being largely unknown. If Galileo, Newton and Lavoisier had studied the body and consciousness of man with the same enthusiasm with which they applied themselves to the study of nature, the world would have been further along today. The sciences which deal with inert matter have made immense progress, while those which deal with living things are relatively static. The outer world is much more adequately known than the one within. The physical sciences are exact and measurably reliable. Psychology, which should be the greatest of the sciences, is really no science at all as yet, nor is sociology. Scientists and vocational specialists have devoted themselves almost exclusively to segments of knowledge without understanding life in its wholeness. Then because they attain eminence in one field, they are thought to be authorities in all, as Edison undertook to pose as an oracle on philosophy and religion.

Dr. Carrel is a member of the Rockefeller institute, and the winner of the Nobel prize in 1912 for his success in suturing blood vessels and transplanting organs. He gives credit to the advances made in medical and surgical technique, and the banishing of the great plagues of the past, but he is persuaded that while specific diseases are being eradicated, the degenerative process in human life is at work. The race lives longer, because more lives reach mature age, but the chances of the average man are not increased. We live a softer life than did our ancestors. "The man of the Renaissance, whose life was a constant fight, who was exposed continually to dangers and inclemencies, who was capable of as great enthusiasm for the discoveries of Galileo as for the masterpieces of Leonardo da

Vinci or Michelangelo, did not resemble modern man who lives in a steam-heated apartment, an air-conditioned office, a closed car, who contemplates absurd films, listens to his radio, and plays golf and bridge." In spite of the multitude of schools and colleges, the intellectual standard is low. Superstitions, belief in numerology, astrology, spiritism, fortune telling are astonishingly rife.

Yet in spite of these criticisms on the trend of things, Dr. Carrel is no pessimist. Along with his caustic comments on the social order and our trust in mechanisms, he is full of suggestions for amendment and real progress. He believes that there is a world of intellectual attainment and control untapped as yet by the discoverers. The psychologists have been shy of the field of telepathy and clairvoyance. Such phenomena are exceptional and elusive, but real, and need to be studied by trained scholars, and not left to charlatans and imposters. The importance of environment, as over against extravagant claims for heredity, should receive more attention. Less care should be taken to coddle and preserve the weak and degenerate, and more attention should be given to the development of the promising. "The sons of very rich men, like those of criminals, should be removed while still infants from their natural surroundings." Far better things are possible to humanity than have yet been attained. Perhaps the weakest part of the argument is the omission of the spiritual from due consideration. But the central thesis is convincing. "Gigantic factories, office buildings rising to the sky, inhuman cities, industrial morals, faith in mass production, are not indispensable to civilization. Other modes of existence and of thought are possible. Culture without comfort, beauty without luxury, machines without enslaving factories, science without the worship of matter, would restore to man his intelligence, his moral sense, his virility, and lead him to the summit of his development."

HERBERT L. WILLETT.

Books in Brief

THE COMMAND OF WORDS. *By S. Stephenson Smith. Thomas Y. Crowell Company, $2.50.*

A very useful book for any writer or reader who wishes to increase the range and accuracy of his vocabulary, and wishes it strongly enough to be willing to study. Merely reading this, or any textbook will not get one very far. For serious study, with or without a teacher, this book can be recommended.

GOOD MANNERS. *By Beth Bailey McLean. Manual Arts Press, Peoria, Ill., $1.00.*

For young people of high school and college age, this is a compact and convenient guide to "good form." It deals with the situations that all young people actually meet, not with diplomatic receptions and the like. Full of good sense as well as good etiquette.

THE RIGHT THING. *By William O. Stevens. Dodd, Mead & Company, $1.50.*

The subtitle, "How to be decent though modern," tells the whole story. It is addressed to boys. It is straightforward, manly stuff, with no mush or gush. Parents, teachers, ministers, or any who have occasion to advise the young might well examine this and see if it isn't what they have been looking for.

PERSONALITY POINTERS. *By Jill Edwards. Bobbs-Merrill Company, $1.50.*

Jill Edwards has been lecturing to women's clubs for several years, to their great profit. The purpose and end of all her teaching—for she is really a teacher and not just a talker—is the development of personality. She does not psychologize much about it, and the metaphysics of the subject does not concern her at all. But she realizes that a personality is a compound of physical fitness, good form (in both senses), alert intelligence, information, esthetic appreciation, a calm and courageous spirit, and several other factors. On all these topics she tells women what they ought to know—tells it with simplicity, good sense and good humor.

THE BEST SHORT STORIES 1935. *Edited by Edward J. O'Brien. Houghton Mifflin Company, $2.50.*

Mr. O'Brien's annual selection of the best short stories of the year has become not only a tradition but an institution. The short story is the form of literature most characteristic of our time; not the highest, but the most characteristic; therefore the truest mirror of contemporary culture. Mr. O'Brien's twenty-one annual volumes of "best short stories" are a moving picture of the popular mind for almost a generation. This reviewer is not among those who hold the modern short story up to scorn. On the contrary, the wonder is that the artistic level is so high and that the competent (and often little known) artists in this form are so numerous.

The Question Box

Is it possible for one who does not regard Christ as metaphysically identical with God to believe that there is any sense in which he can experience the presence of Christ or enter into communion with him? If so, how? W.A.F., Hughesville, Pa.

THERE are naturally degrees of such appreciation of and friendship with our Lord which will be experienced in proportion to one's sensitiveness to his character and meaning for human life.

There is the general appraisement of Jesus as a conspicuous and impressive figure in history, perhaps the most conspicuous and impressive in the range of the centuries. This might well involve admiration and reverence beyond that accorded any other life on record. In this estimate the Savior would hold a place among the most outstanding leaders of the religious life of the world. Perhaps his would be the supreme place in such a company. And yet he would be regarded as a human being who has played his part in the drama of life, and passed like others into history.

Then there is a higher evaluation of his character as the unique and supreme manifestation of the divine life among men, the one whose words have an authority unmatched among the prophets of the holy life, and whose companionship with God and example for mankind leave all other lives far behind in their disclosure of the possibilities to which those who accept the pattern of his leadership may attain. This attitude of reverence and devotion toward him does not undertake to define his nature and his precise relation to God, as did the schoolmen of another age, but it accepts him as Lord and Master, and undertakes to utilize the aid which he can render as one who lived among men, and who continues to sustain to all his loyal followers the inspiring relationship of friend and Savior.

There is a still more intimate and personal relation to Christ which the mystics of all the centuries have claimed as the unique and ineffable privilege of those who are willing to pay the price of complete surrender to his guidance and conformity to the contour of his life. The literature of the inner life leaves no doubt that such companionship with our Lord has been in the past and is today the rich experience of choice and devout men and women, to whom prayer is a daily nourishment and the practice of the divine presence a perpetual refreshment. That this spiritual reinforcement is available to many who neglect it is undoubtedly the case. It is not strange that the life of communion with our Lord is too frequently dismissed by so-called "practical" people as an illusion of dreamers and mystics. It has however too much witness on the part of those to whom it is a living reality to be disregarded.

These are the barest suggestions in an area which is limitless and of varied experience by those of religious mind, but of different degrees of sensitiveness to spiritual values.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Peace Groups Get Together

Thirty Organizations Form National Council—To be Directed by Dr. Walter W. Van Kirk

(Correspondence from New York)

NEW YORK, Dec. 21.—At last it looks as if the peace forces were going to get together. The National Peace conference has been formed as a coordinating organization to bring together 30 national peace groups. This move is so important that I list the organizations coming into this alliance. They are as follows:

American Association of University Women
American Friends Service Committee, Philadelphia
American Unitarian Association, Boston
Central Conference of American Rabbis
Church Peace Union
Carnegie Endowment for International Peace
Council for Social Action of the Congregational and Christian Churches
Committee on Militarism in Education
Committee on Women's Work of the Foreign Missions Conference
Council of Women for Home Missions
Department of International Justice and Good Will of the Federal Council of Churches
Fellowship of Reconciliation
Institute of International Education
Intercollegiate Council on International Cooperation
League of Nations Association
Methodist Episcopal Church, World Peace Commission
National Board, Y.W.C.A.
National Council, Y.M.C.A.
National Council of Jewish Women
National Council for Prevention of War
National Federation of Business and Professional Clubs
National Federation of Temple Sisterhoods
National Student Federation
Woman's Christian Temperance Union
Women's International League for Peace and Freedom
World Alliance for International Friendship through the Churches
World Peace Foundation
World Peaceways
World Peace Fellowship of Christian Endeavor

Dr. Van Kirk, for the past decade secretary of the department of international justice and good will of the Federal council of churches, is director of this conference and funds for its support have been secured from the Carnegie endowment for international peace. It will be noted that there are both "right" and "left" peace organizations in this alliance. All lovers of peace will hope and pray that effective protests can now be made against the building up of huge war expenditures in this country and that public opinion can be mobilized against dragging us into war. Incidentally, the Hearst press is greatly disturbed at this move.

* * *

Cardinal Replies on Birth Control

The birth control controversy waxes hot. Cardinal Hayes this week made a long reply to the 13 clergymen who had, in a public statement, taken exception to his sermon on the subject a couple of weeks ago. The cardinal chided these Protestants and Jewish religious leaders because they had not appealed to the moral law which was really their province, and had based their argument, so he alleged, on utilitarian grounds. He went into considerable detail about the curves of population and argued that America was becoming a decadent nation. That the cardinal does not entirely carry his own people with him is shown by letters from Catholics appearing in the press this week. One Catholic mother wants to know if the church is going to support the children it so earnestly desires. It is expected that a rebuttal will be made by the 13 clergymen within the next few days. Happily the debate is moving upon a high level and ought to do a good deal to inform public opinion about this exceedingly serious issue.

* * *

International Good Will Service

A service of international good will is to be held tomorrow at the Fifth Avenue Presbyterian church. This service is to emphasize especially the relationship between Canada and the United States and will commemorate the signing of the treaty of Ghent on Christmas eve 1814 which ended the war of 1812. A message has been received from Washington expressing the President's "genuine desire for the promotion of continued friendly relations between the United States and Canada." Dr. John Sutherland Bonnell, the pastor, is a Canadian who cames to us from the Westminster United church of Winnipeg.

* * *

Make Pilgrimage to Author's Grave

Children and others of the Episcopal Chapel of the Intercession at Broadway and 155th street have planned a pilgrimage this coming Tuesday afternoon to the grave of Dr. Clement C. Moore who is buried in Trinity cemetery. Dr. Moore was author of "'Twas the night before Christmas." It is planned that these "pilgrims" will go in procession bearing torches, immediately after the service at 4:00 p.m. in the chapel.

* * *

Gold Dust Lodge

Gold Dust lodge, the Salvation Army's hostel for homeless unemployed men, has just celebrated its fourth anniversary. Since its opening in 1931 it has served some 60,000 men; it has provided seven million meals, and 2,500,000 lodging for a night. In addition to this purely physical side, it has provided educational and recreational activities designed to rebuild shattered morale. A large part of the staff for these services has been drawn from the guests themselves.

EDMUND B. CHAFFEE.

Liquor Fight Stirs Capital

United Drys Go Into Action as Wets Announce Plans to Loosen Restrictions—Archbishop Speaks

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 19.—On good authority it may be said that the wets are becoming a trifle uneasy. Militant drys are bestirring themselves and the opposition is wondering what will happen next. For a week the United Dry forces of the District of Columbia have been holding meetings in various sections of the city, culminating with a mass meeting on Sunday afternoon in the National City Christian church. Pastors were asked to speak on the subject on Dec. 8 and many of them did so. All in all it was a week of vigorous appeal to the citizens to arouse themselves to the intolerable conditions that now exist. And the citizens are bestirring themselves, which is the reason for the uneasiness on the part of the liquor people. No one expects them to reform, however, or to take any steps to stay the tide that has set in and is sweeping on in its destructive course. They will eventually defeat themselves as they have done before.

* * *

Wets Plan to Push Bill Reducing Restrictions

Here in Washington the numerous anti-liquor organizations have come together and are campaigning vigorously for the Guyer bill which was introduced in the house of representatives just before adjournment. This bill would dry up the wet flood so far as the District of Columbia is concerned. Representative Dirksen of Illinois, who has five distilleries in his district, announces that one of the first things he will attempt to do when congress convenes, will be to extend the time limit for the sale of drinks from twelve until two Sunday morning. "Whom the gods would destroy, they first make mad." The drys are getting unexpected support from the wets. Encouraging in the extreme is the amount of space given in the daily press to the week's work. And the drys say they have just begun.

* * *

Dr. Stockdale Resigns

Dr. Allan A. Stockdale announces his resignation as pastor of First Congregational church. He will quit his post on Jan. 1 after a five year pastorate and does not intend to take another charge. Radio work and lecturing will occupy his time. A church that has been attended by a President, and so regularly as President Coolidge attended First Congregational, is bound to feel the reaction when the august presence is no longer there. For six and one-half years this downtown church drew the curious by the hundreds. The years since 1928 have been difficult ones. Dr.

Stockdale retires with the esteem and good will of all his fellow pastors.

* * *

Community Chest Drive Falls Short

What is happening to Community chest efforts throughout the country? This fall with business conditions supposedly on the upgrade, unlooked for difficulties have been encountered. In this city, the untiring efforts of hundreds of workers failed by $140,000 of reaching the minimum amount required. The 65 cooperating agencies must absorb this deficit in reduced allotments.

* * *

Archbishop of York Lectures

The archbishop of York, Most Rev. William Temple, portly and genial, has been delighting local clergymen and others with his illuminating lectures. From the pulpit of the Washington cathedral he spoke twice on Dec. 8, following those utterances with three lectures in Bethlehem chapel. It is the consensus of opinion among those who have listened to him that this distinguished prelate has something exceedingly worth while to say. He will be heard in several cities of the east and middle west before his return.

* * *

Forum Discussions Stir Bad Blood

Town Hall Sunday night gatherings seem to be furnishing very readable copy for Monday morning newspapers. Undoubtedly a good deal of light is thrown on perplexing questions but considerable heat seems to be developed as well. First it was Emil Ludwig who refused to answer a query put to him by an Aryan member of the panel of questioners. Came Sir Norman Angell the following Sunday with a discussion of the topic closest to his heart. Naturally he did not please everyone. One wonders what is likely to happen in succeeding weeks, for the announced list of speakers indicates that not a few controversial subjects will be aired.

* * *

Foresee Passage Of Bonus

Congress will soon be in session again, and already members of the two houses are putting in their appearance. From junketing trips they are coming, from urban and rural between-session occupations. Probably one of the first things they will do will be to rush the soldiers' bonus through, and very little time will be required in which to do it, say those who know. Another presidential veto and then a passage over the veto. It looks as though there would be ample votes to make the measure law. And thus the federal treasury will be made to pay an account ten years before it is due, simply because a club was held over the heads of members of congress. But sh-h-h, sh-h-, such talk is not patriotic. Perhaps not. However, there are plenty of private citizens who are of the opinion that the most powerful lobby Washington has ever known has gone to unheard of extremes to further its own ends, and has literally bludgeoned congress into line. When the bonus is voted and paid, then will begin agitation for pension appropriations and by the same tactics this measure too in time will be forced through.

W. S. Abernethy.

To be published January First

THE GREAT EVANGEL

By Lynn Harold Hough

At one place or another in this book Dr. Hough places his finger upon many of the acute problems of the ministry in the world of today. His analysis of these problems and approaches to their solutions are made through compelling and keenly appropriate illustrations. Through these five chapters Dr. Hough brings into focus the major functions of the ministry. *I, The Approaches to the City of God. II, The Evangel Which Convinces the Mind. III, The Evangel Which Masters the Conscience. IV, The Evangel Which Wins the Heart. V, The Evangel Which Speaks to the Whole Life.* Each chapter is fresh in perspective, brilliant in analysis, forceful in statement, and from beginning to end stimulating. Nothing vital to the work of the evangel in these pressing days seems to have escaped the author's treatment.

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GOD THE CHRISTLIKE

By James Robertson Cameron

It is Cokesbury's pleasure to introduce to American readers one of the really notable works in contemporary theology published on either side of the Atlantic in several seasons. The author is an outstanding, brilliant Scottish Presbyterian preacher. The British Weekly comments: "A book of deep and sensitive insight, it is one piece throughout . . . helping us to see in some better way how God in Christ and Christ in God perfect both and make both One Lover and Savior of men. Here the spirit and language of the Bible glide into the spirit and language of the volume with a fitness of things born of the same devotion." This fresh, vital theological treatise draws an impressive figure of Jesus. It shows how he knew and *lived* God.

$2

RELIGION AND THE CHURCH TOMORROW

By Abrams, Babson, Bader, Beaven, Cavert, Hough, Leach, McConnell, Shackford, Stolz, and Wyand (Editor)

With increasing frequency the question is asked, "Do we still need religion?"—and this question, "Will we need religion tomorrow?" The writers of this book, leaders in their respective fields, seek to envision for Christendom what must be done today to leave a much richer Christian heritage to the immediate oncoming generation. Space permits the listing of only a few of the subjects discussed: *The Need of Religion,* by Beaven; *Its Social Content,* by McConnell; *Its Pacific Goal,* by Abrams; *Its Contribution to Mental Health,* by Stolz; *Its Organic and Spiritual Unity,* by Cavert; *Those in the Pulpit,* by Hough; *Those in the Pew,* by Babson. Other chapters, equally pertinent, picture what the Church must offer in the way of leadership and direction to a world that questions, with or without reason, the very need of religion.

$2

CHAPPELL'S SPECIAL-DAY SERMONS

By Clovis G. Chappell

In addition to the sermons for the high festival days on the Church calendar Dr. Chappell's new book offers sermons for days peculiarly the church's own: *Sabbath-Observance Sunday, Installation Day, Church-Budget Sunday, Go-to-Church Sunday, Young People's Day, Layman's Day, Commencement Day, Communion Sunday,* and other occasions not always remembered by builders of special-day sermon volumes. And Dr. Chappell's sermons for *New Year Day, Easter, Pentecost, Mother's Day, Father's Day, Thanksgiving,* and *Christmas* add richly to the material already available for those occasions. As is true with all Dr. Chappell's books, the sermon titles are unique, the texts unusual but highly appropriate. Throughout are illustrations which *illustrate.*

$1.50

SERMON HEARTS FROM THE PSALMS

By William H. Leach

This is the third of the "Sermon Hearts" trilogy. It is, perhaps, the most timely. Many people today, buffeted by the severe economic storms of the past several years, are raising questions akin to those which the psalmists raised. It is natural that ministers are turning to these Old Testament masterpieces for preaching texts and themes. Preachers will find in SERMON HEARTS FROM THE PSALMS the gist, in 600-word outlines, of 150 sermons of abiding worth by *Robertson, Spurgeon, Maclaren, Brooks, Banks, Vandyke, and Gilkey, Bowie, Chappell, Newton, Ward, Moffatt, Palmer, Clausen, Bruner, et al.* A rich source of homiletical material.

$2

THE WAY, THE TRUTH, AND THE LIFE

By Henry M. Edmonds

These fifteen sermons by the alert, capable, and understanding minister of Independent Presbyterian Church, Birmingham, Alabama, are vital. They adhere remarkably to the general title for the volume. Throughout Dr. Edmonds proposes Jesus—his way, his truth, his life. He reminds us, when we feel caught in "life's invincible stream," that underneath are the everlasting arms. Illustration after illustration appears in the book—from lives that have taken Jesus seriously and dared to live fearlessly and dangerously for HIM.

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Imperial Rivalry Behind Sanctions

League Action to Curb Italy Actually Attempt to Support British Empire Interests in Colonies

(Correspondence from Central Europe)

VIENNA, Dec. 2.—On the way to and from Ethiopia I passed through Egypt, spending a short time in Port Said, Port Suez, Alexandria and Cairo. I found a very rich country, fairly well-governed, quite prosperous and controlled by foreigners. Egyptians are not masters in Egypt. The English are masters there. Final authority resides in an English governor living in Cairo. Englishmen hold high positions in the police. English soldiers abound. The port of Alexandria is a base for the English navy. Street names and street signs are in English and Egyptian. Before the places of amusement you see signs announcing that these places are "in bounds" or "out of bounds" for his majesty's soldiers. Foreigners have their own courts and their own international telegraph system. An Egyptian policeman has no authority over a foreigner.

England won control of Egypt by means of guns. And she maintains her control by guns. England's domination is a case of military conquest.

* * *

Italy Can Point To Precedents

When one goes to Abyssinia or returns from there, these things impress him. They make him think of "liberty" and the League of Nations. England, which holds Egypt in subjugation, is the chief champion of a free Abyssinia. Italy is trying to do to Ethiopia what England has done to Egypt. And what most European states have done to weaker peoples. And she is trying to do it in much the same way on much the same pretexts. Italy is pretending to be trying to "liberate" and "civilize" a portion of east Africa, just as other imperialistic powers have pretended to do for the rest of Africa.

Look at the map of the world. Belgium has great colonies, acquired in a brutal and inhuman manner. Holland has vast colonies and holds sway over millions of colored men. Portugal ruthlessly seized colonies, and still holds some. Spain grabbed and plundered a large part of the new world. France dominates a colonial area many times larger than France. Russia has swallowed up by force a score of different peoples and lands so vast, that they make Abyssinia look like a flower pot. Great Britain forcibly erercises domination over Egypt, India, and most of Africa. She wanted these places and took them as Italy is trying to do.

* * *

Why Sanctions Have Been Applied

A number of European powers are very keen on forcing Italy to her knees so as to prevent her from seizing a piece of Africa, but they themselves have seized all the rest of Africa. Not one colony-holding nation or state, such as is now denouncing Italy for its attempt at brutal conquest, has suggested that it, itself, relinquish its own conquests. This is no defense of Italy. Its actions are outrageous. Mussolini is attempting to seize a piece of land in a detestable manner. But most of the states most severely condemning him have done exactly this same thing and are keeping what they seized.

Colonization is either good or bad. If it is good, why shouldn't Italy grab its share? If it is bad, why shouldn't the other powers restore liberty to the people they have conquered?

Essentially, this sanction business is not an economic war to save Abyssinia. Abyssinia is an incident. The world war did not turn out to be a war to end war, nor a war to save democracy, nor a war to bring about disarmament. Almost all the nations that fought against Germany are armed as never before and are as bellicose as ever. Democracy is having a harder time in the world now than before the great war. But the allies fought that war to enable France and England to maintain or strengthen their positions in the world. And that end, I believe, was worth the sacrifice. England is the best governed of all empires, and France is the most promising great power on the continent. However, men must face the facts, and understand what the nations were fighting for 20 years ago.

Now, exactly the same thing is happening again. The League of Nations is helping two empires, France and England, to maintain their positions against another state aspiring to be an empire. When all palaver is removed, it is England against Italy.

* * *

The Real Issue Americans Should Face

England is more right than Italy. England maintains much better order. England is a better colonial master. England governs India and Egypt better than they could govern themselves. England has a better influence in the world. England, also, is for peace, because she has taken all she wants.

Italy should be stopped. The League of Nations will do well if it stops Italy. But let Americans understand the issue. Let them not join a grand crusade merely to help one state that has seized a large part of the world against another which began its seizing late, and has had bad luck. Rather let them use all this cooperation and righteous indignation to bring about a revision of the whole colonial situation. This is one of the world's most vital issues. Let them not merely help a grand empire, that has everything, humiliate a poor empire that has nothing. Let them use the occasion to create more equitable relations among all the empires, and between the empires and the backward peoples.

R. H. MARKHAM.

[This is the concluding instalment of three news-articles written by Mr. Markham on his return from a personal study of the Ethiopian situation.]

New Leader for St. Paul's Church, Chicago

Rev. F. C. Benson Belliss, formerly rector of Trinity Episcopal church, Lenox, Mass., is the new rector at St. Paul's church, Chicago. He succeeds Rev. George H. Thomas, who died last February.

See Religion As Mental Aid

Illinois Society for Mental Hygiene Stresses Part Played by Faith—Glenn Frank Warns Wealth

(Correspondence from Chicago)

CHICAGO, Dec. 16.—One of the most interesting conferences I have attended in a long time was that of the Illinois society for mental hygiene, held in the Palmer house, all day Friday, Dec. 6. The eclectic character of the mental hygiene movement was indicated by the inclusion as speakers on the program of psychologists, psychoanalysts, psychiatrists, psychiatric social workers, clergymen, occupational therapists and others. This organized movement for mental health is ready to utilize any scientifically sound approach which promises help to a distraught world. For example, an interesting afternoon's program was provided when, under the chairmanship of Prof. W. E. Blatz of the University of Toronto, a psychologist, three different approaches were represented in a discussion of recent advances in psychotherapy. Dr. Franz Alexander, a disciple of Freud and himself a significant original contributor to psychoanalytic theory, represented psychoanalysis; Dr. S. H. Kraines of the University of Illinois college of medicine discussed the psycho-biological aspects of mental health; and Dr. William Malamud, professor of psychiatry at the University of Iowa, spoke of the progress achieved in psychotherapeutic techniques in personality adjustment.

* * *

Religion's Contribution Recognized

An encouraging thing was the recognition given to religion as a means of promoting mental health. Dr. Harold L. Bowman, pastor of the First Presbyterian church, Chicago, discussed mental hygiene in relation to religion in a paper which revealed his thorough understanding of mental health problems and his appreciation of the resources available in religious faith to facilitate personality stabilization. Dr. Ralph C. Hamill, himself a proponent of psychoanalysis, president of the Illinois society for mental hygiene, who was in the chair, in introducing Dr. Bowman, quoted approvingly the remark of a young man that religion had enabled more people to get on satisfactorily with their lives than psychoanalysis ever would help.

No small part of the credit for the progress achieved by the mental hygiene movement in Illinois in the last few years must be given to Miss Helen Myrick, the able general director of the society.

* * *

Dr. Frank Speaks

An influential republican, President Glenn Frank of the University of Wisconsin, also spoke in Chicago during the past week before the Executives club. His address could have given small comfort to the financial and industrial barons whose views are represented by our Chicago daily papers, even though he was severely critical of the present administration, for he flayed the "financial capitalism which seeks to capture wealth by manipulation." Further, he said, "I believe profoundly that government must, in this complicated age, set the social ends that economic enterprise must serve and establish the prods and penalties that will compel economic enterprise to serve these ends." And that is a long way removed from the "hands off business" policy which industry would have government pursue.

* * *

Methodism on The Job

On Dec. 2, over 1,600 delegates, clergy and lay, from northern Illinois Methodist Episcopal churches, met in Chicago to plan an aggressive program of varied activities for the coming year. The sessions closed with a mass meeting in Medinah temple in the evening. Dec. 6-8, the council of deans and managers of Epworth league institutes met in Evanston. On Dec. 10, Mr. Charles D. Loucks, attorney and authorized spokesman of the Conference of Methodist laymen, speaking before the Methodist preachers' meeting, advised the clergy to distinguish between "catching a vision and chasing a rainbow." On Dec. 13 Methodist Episcopal religious education leaders from all over the country convened for a week of meetings in the Evanston Y.M.C.A.

* * *

Minister Pleads 'Not Guilty'

Dr. J. Oliver Buswell, president of Wheaton college, pleaded "not guilty" at the session of the Presbyterian court held Dec. 6 in Second Presbyterian church, where he is charged with ignoring basic church regulations in accepting membership in the independent board of Presbyterian foreign missions which the church has outlawed. The verdict has not yet been announced.

CHARLES T. HOLMAN.

Kagawa Begins American Tour at Amarillo, Texas

Upon the arrival of Kagawa's boat at San Francisco on Dec. 19, he was detained by immigration authorities because he suffers from trachoma, a disease of the eyes. Less than two hours, however, was required for the labor department to devise a formula for his admission to this country after President Roosevelt gave personal attention to the matter, the request having been made by the Federal council of churches and numerous church leaders. The President, at a regular cabinet meeting, asked Secretaries Hull, Perkins and Morgenthau to take appropriate steps toward securing Kagawa's admission. Two hours later Secretary Perkins announced that the board of review of the immigration service, a branch of the labor department, with the concurrence of the public health service, had granted admission on a seven-months' permit. The board ordered that Dr. Kagawa be accompanied throughout his visit by a physician. A wire from Rev. Stanley A. Hunter, of Berkeley, Cal., reports that Dr. Velva Brown, furloughed medical missionary who spent 12 years in China has volunteered to accompany Kagawa on his tour. A plane was chartered to Amarillo, Tex., and his itinerary was begun from that city.

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by Henry E. Allen

"Anyone who wants to get an adequate understanding of what has been going on in Turkey under her present regime cannot do better than to read Mr. Allen's book," says the N. Y. Times Book Review. ". . . The new political status, the renovated religious feeling and customs, the new spirit and its achievements in social institutions, the separation of church and State, the complete freeing of women from the chains of their Oriental subjection . . . even with the brevity necessary for compressing so much into narrow limits the story leaves one amazed over the spectacle of personal and national reconstruction it unfolds."

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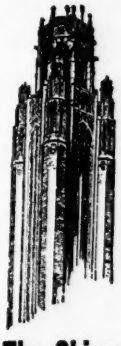

All active pastors are invited to our annual "Ministers' Week" Feb. 3-7, 1936. Short courses by Seminary professors, open forums on live current issues such as Preaching Missions and Social Action, and the Alden-Tuthill Lectures by Dr. Arthur Morgan of T. V. A. Low expense. Write for full information.

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MEDITATIONS ON THE CROSS

By Toyohiko Kagawa

Rousing America and Canada like some new Peter the Hermit preaching a crusade for the capture of the City of God, Kagawa will be the most discussed Christian leader in the world during the next six months. Everywhere men will be asking, "What is the secret of this man's power? What has driven him to his apostleship in Japan's slums? What has made him the champion of a Gospel for the Lowly? What has he to preach that makes his coming an event everywhere in East and West?" Better than any other book which he has written, this latest volume of Kagawa's to be translated into English reveals the answers to all such questions. At the same time it sheds a flood of light on the central fact in Christian thought.

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Memphis Bishop Dead at Fifty-two

Catholic Prelate Had Changed Complexion of Tennessee Priesthood —Rev. J. J. Walker Honored

(Correspondence from the Mid-South)

MEMPHIS, Dec. 17.—Yesterday the Catholics of Tennessee lost their bishop, Most Rev. Alphonse J. Smith, at the early age of 52, after 12 years in the episcopate. Bishop Smith's great contribution to the diocese was the rearing of a Tennessee-born priesthood. When he was consecrated the vast majority of the clergy were from outside the state. He set to work at once encouraging vocations among the Catholic boys of his jurisdiction until today practically all the young ordinands are natives. He also founded two Catholic high schools in the diocese, one at Knoxville and the other in Nashville. From the point of view of non-Catholics interested in cooperation between the various religious forces in the state, Bishop Smith was a strict cleaver to the line, severely discouraging any participation in interdenominational gatherings on the part of the secular clergy of the diocese. To his priests he was known as a man of great personal piety, wearing himself out with arduous labors, and yet rising each morning at 5:30 to hear confessions in his cathedral.

* * *

Bishop Maxon Outlines Cathedral Program

The new Episcopal bishop of Tennessee, Dr. Maxon, was a recent guest of honor at a dinner in St. Mary's cathedral, Memphis, where he outlined his ideas for the functions of a cathedral church. He felt that the cathedral was not just the parish church of those who belonged to it but should be the church home for the entire diocese. Priests from other parishes should take turns preaching in its pulpit. Furthermore, the cathedral parish should not be obliged to maintain itself, but should be supported by contributions from all the diocese. Bishop Maxon was coadjutor under the late Bishop Gailor and as such lived in Chattanooga. He has not yet moved to the see city of Memphis nor has he made his decision to do so. He considers the bishop's house in Memphis too large, placing too much of Martha's burden on the shoulders of the bishop's wife.

* * *

Rector Declines Call To Raleigh Parish

Mr. Loaring-Clark, who is rector of the rapidly growing St. John's Episcopal church in the Memphis suburbs, was called recently to become rector of historic old Christ church, Raleigh, N. C., but declined the call. St. John's is growing so fast that it has been necessary to refuse to take any more children into the primary department of the church school for want of physical accommodations.

* * *

Rector Pursues Many-Sided Career

The Okolona Industrial School for Negroes, (Episcopal) at Okolona, Miss., has just sent its choir on a trip through the state. The chaplain of the school is the indefatigable rector of St. John's church, Aberdeen, who in addition to his chaplaincy, his rectorate, and his newspaper work teaches history in Aberdeen high school, serves on the National committee for the relief of refugees from nazi persecution, is a delegate to the Consumers' cooperative conference in Indianapolis, runs for political office, serves on various boards for his denomination, and does supply preaching for the Methodists! **Needless to say, Mr.** Hamilton is not an Anglo-catholic.

* * *

Jewish Family Gives Home To Catholic College

A fine act of Christian charity on the part of a Jewish family took place in Memphis this month when there was deeded over to St. Agnes college for women, conducted by the Dominican sisters, a splendid mansion that had belonged to the Goldsmith family, founders of a large Main street department store. Dr. Ettelson of Temple Children of Israel made the presentation address while the speech of acceptance was delivered by Father Raymond Meagher of the Dominican friars and pastor of St. Peter's church. The nuns have turned the building into a library for the college announcing at the same time that while no books might be taken out of the building the library was to serve the city of Memphis and anyone might use it for reference work.

* * *

Honor Successful Ten-Year Pastorate

Rev. J. J. Walker has just completed ten years as pastor of East End Christian church (Disciples) in Memphis. Mr. Walker has received 1,020 new members in that time without conducting a revival and despite the suspicion cast upon his church by many of his denominational brethren who do not approve of his liberal theological preaching and his willingness to receive Christians from other denominations without insisting upon immersion. A week after the East End church had tended Mr. Walker a reception in honor of his achievements the Cross Cut club of liberal clergy elected him their president to succeed Rev. Alfred Loaring-Clark.

* * *

And So Forth

The Y.W.C.A. of Memphis has been having remarkable results with a monthly dinner discussion of international affairs. These dinners pack the dining room to its capacity with the most forward looking citizens of the community to hear and discuss economic, political and other aspects of the present world situation.

Union university of Jackson, Tenn., a Baptist institution, announces that it was able to reduce its indebtedness by $30,000 this past year, another index of the prosperity that has hit the mid-south. Even the Memphis Community fund, seeking $385,000, managed to bring in $300,000 of that amount.

The religious forces of this city are looking forward eagerly to the great convention of Southern Methodist young people to be held here at the end of the month. The caliber of these meetings may be gathered from the fact that among the speakers will be Kagawa of Japan, Senator Nye, and Kirby Page, to say nothing of a host of leading Methodists.

JOHN CLARENCE PETRIE.

Turkish Census Shows Increase

Growth in Male Population Hailed as Sign of Recovery from War—Italian Plot Suspected in Egypt

(Correspondence from the Near East)

ISTANBUL, Dec. 10.—The recent census taken in Turkey shows a leap from 13,660,275 inhabitants in 1927 to 16,188,767. In seven years the number of men has increased by 1,390,451 and of women by 1,138,041 only, which represents a progressive rectification of the former state of things when, owing to the heavy tolls of the wars from 1911 to 1923, the male population fell much below the female. Even now there are 238,977 more women than men. The increase of Turkey's population is looked upon as indicating a corresponding advance both in the political and in the economic field. A thirty million figure is the goal the Turks hope to be able to reach within one generation or so, and it is held that this is a minimum for a territory which, like Turkey, is 294,503 square miles in extent and possesses extensive natural riches.

The method which was applied to this census was the same as that used eight years ago. It consisted in keeping 16,000,000 people at home from 7 a.m. to 5 p.m. and in having them counted by about 200,000 of their fellow citizens. Many births were, of course, registered that day. Much in line with the custom which causes parents to give their children the name of the ship in which the latter happen to be born, or even that of the company owning the ship, many of the boys born on the day the census was taken have been named "sayim," or "census," in commemoration.

* * *

Russo-Turkish Understanding Extended for 10 Years

Last month there was signed at Ankara by the Russian ambassador I. Karahan and the Turkish foreign minister, Dr. Tevfik Rushtu Aras, an instrument by which the various treaties and conventions passed between Russia and Turkey are renewed for a period of 10 years ending 1945. These treaties are the famous pact of neutrality signed in Paris on December 17, 1935, by G. Tshitsherin and Dr. Tevfik Rushtu, and the instruments signed at Ankara on December 17, 1929, and March 7, 1931. Under the pact of neutrality both countries agree, in general, not to participate in any hostile action, alliance or agreement of a political character, including financial and economic agreements, directed against either of the contracting parties.

* * *

Military Regime Established In Part of Turkey

The long tour made this summer in the eastern provinces by the Turkish prime minister, Ismet Inönü, has reached its conclusion in the establishment of a purely military administration based on rules that do not apply to the rest of the country. Little was heard by the general public about the situation in the region beyond Erzurum. It is known that the civil administration was reverting to old methods and was unable to break the corrupt power of local squires. After dismissing a number of officials on the spot, the prime minister reported matters to Kamal Atatürk and an extraordinary meeting of the cabinet was convened and presided over by Atatürk himself. The new status just announced eliminates all civil servants in the province of Munzur and replaces them by military men under a general combining the functions of military commander and of inspector-general responsible to the prime minister directly. Until 1939, all accused for penal matters in the said province of Munzur will be allowed no bail, and no recourse to the court of cassation will be granted to them. The ratification of death sentences will be the province of the general inspector exclusively, and will not be referred to parliament.

* * *

Shakespeare in Turkish Hands

"The Negro's Answer" is the title under which, according to a well-known Turkish author, Shakespeare's "Othello" is performed in Anatolia by strolling players. Of the drama a deleted version only is acted. The same fate is shared by other plays of the classical repertoire, such as Molière's "Georges Dandin" which becomes "A Stupid Husband's Guileful Wife."

But such performances, however distorted and rudimentarily staged, have more success than those of the subsidized and relatively excellent municipal players from Istanbul.

* * *

Italian Funds Held Responsible For Egyptian Riots

Despite official Italian denial, it is believed that lira-fed anti-British propaganda is largely responsible for the riots which broke out in Egypt last month. Another evidence of Italian interference is seen in the anti-British attacks which for some time past have been broadcast in Arabic by the Italian station at Bari. The riots which resulted in a number of casualties were directed against the Egyptian government, but the reproach leveled against the latter was its alleged lack of independence with regard to Great Britain. The partisans of the "Wafd," Egypt's national party, attacked the police, but the authorities were in the end able to dominate the situation. The British forces abstained from intervening.

At the time of writing, it is not yet known whether a change in the premiership will prove desirable or not. The liberty of the press has officially been restricted.

E. GUERON.

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Relief Problem Vexes St. Louis

Church Federation Commission Raps Government Policy—Army Chaplain Defends Present System

(Correspondence from St. Louis)

ST. LOUIS, Dec. 18.—The relief problem has reached an acute point in this city with the inauguration of the new federal policy of transferring from direct relief lists to the WPA. The failure of the local community fund drive, which ended last month more than $500,000 short of its goal, has made conditions more critical, according to Peter Kasius, head of the United Relief agencies here. Releasing its report for publication in the very midst of this crisis, the commission on social service of the Metropolitan church federation roundly condemned the government policy of withdrawing direct relief before the completion of the transfer of needy persons to the WPA employment lists. The commission also termed the government's low wage policy for public works as "debasing" and warned that political manipulation of relief jobs is causing the danger of increased suffering. At a mass meeting attended by approximately 1,000 persons at Third Baptist church, held under the Permanent council on relief needs, Rev. Claude C. Williams of Little Rock, Ark., vice-president of the American federation of teachers, declared "that we as citizens must demand a permanent relief program to care for the victims of industrial ruthlessness." In contrast with the drab picture of the relief situation are the rosy trade reports of the leading department stores which appear to be enjoying the greatest volume of Christmas shopping since the boom days of 1929.

* * *

Upton Sinclair Attacks New Deal

Upton Sinclair spoke before about 1,500 persons at the Coliseum last month under the auspices of the League for industrial democracy. As President Roosevelt was telling the throngs in South Carolina that "we are coming back," fiery Sinclair informed his hearers that the United States is facing a permanent crisis and is headed straight for fascism unless his Epic plan or some similar system can be put into effect. He stated that the problem of unemployment, the real difficulty of our economic depression, has hardly been touched by the policies of the new deal.

* * *

Army Chaplain Defends His Position

Major Walter B. Zimmerman, chaplain at Jefferson barracks, appeared on the program of the Methodist ministers' association with a defense of the chaplaincy in the United States army. He said that the movement in the church to destroy the present arrangement of chaplain service comes from those who are attempting to build a "totalitarian church" which would subjugate everything under its control. He defined the chaplain's duties as divided into five departments: religious and pastoral, literary and educational, social, military, and recreational. Upon being questioned as to whether he was hampered by his superiors in his preaching, the major stated that he was not hampered as much in the army as he was by the deacons in the church he served before becoming a chaplain. He said, in continuing: "I do not preach on war; I do not preach on patriotism; I do not preach on armaments. I do not quibble over the word 'defense,' for sometimes it may be necessary to use our forces for offensive purposes."

* * *

Many Conventions Compete For Public Interest

Conventions held here recently have included that of the Anti-saloon league, the seventieth annual state Sunday school session, and the five-state regional conference on birth control. The Anti-saloon league convention, though heralded widely through the press, seemed to make little impact upon the general public. The birth control conference stirred Archbishop Glennon to an expected attack on "race suicide," as he reminded his audience at the cathedral of the well-known position of the Catholic church on that question.

* * *

Petition May Make City Buy White Elephant

Some time ago, Robert Kratky, lawyer-politician, started a petition for a five cent street car fare. The required number of signatures was obtained and now the signers have awakened to the fact that what they really signed was a mandate to the city to buy the present electric transportation system for not less than $25,000,000. According to the terms of the petition and the statutes governing its submission, the city council must either vote to accept the proposal or allow the matter to be put to a general election. The cost of such an election is estimated at $124,000. Just at the time the question is being forced to a conclusion, East St. Louis, sister city across the river, has abandoned its street cars entirely and has substituted buses.

* * *

Mr. Hoover Visits The City

Herbert Hoover came to St. Louis last week to deliver the main address before the local republican club at Hotel Jefferson. The speech was carried over a national radio hook-up. Mr. Hoover expressed the belief that at the time of his defeat the country was coming along in fine shape until the democrats took things over. What really caused all our trouble, he seemed to think, was the fact that business was scared into its shell by the approaching advance of the democratic party into power.

* * *

And So Forth

The new president of the church federation is C. Oscar Johnson, pastor of Third Baptist church. Dean Charles R. Brown delivered the address at the huge dinner at which the election was announced.

Harry F. Ward spoke twice last month before groups sponsored by the St. Louis Peace Action committee.

Missouri Baptists have approved an investigation to determine whether there is any smoking, dancing, card playing or drinking among students at any college in the state supported by Baptist funds.

BEN MORRIS RIDPATH.

Church Council Renews Vigor

Massachusetts Organization Has Favorable Bank Balance—Kenyon L. Butterfield Ends Career

(Correspondence from New England)

BOSTON, Dec. 19.—The Massachusetts council of churches, combining the former federation and council of religious education, held its first annual meeting, with a new executive secretary, at Christ Episcopal church, Fitchburg, Dec. 3 and 4. Bishop Charles Wesley Burns, who was reelected president, made a fervent plea for cooperation among the churches. "If a Christian group cannot express love, no theological whitewash can conceal the fact that it is a whited sepulchre. Two dead churches, however, cannot make a resurrection by uniting. We seek not uniformity, not organic union, but cooperation. The recent declaration of John D. Rockefeller, jr., in behalf of interdenominationalism, marks definitely a new chapter in Protestant practice."

"A year ago," said the treasurer, Grayson Stetson, Boston banker, "the council had $18 in its treasury with debts of $5,000. Today it has met its obligations and has over $1,000 balance. We submit a budget of $16,000 and anticipate, when good times come, raising three times that amount." The new secretary, Dr. Frank Jennings, outlined his policy: "No sectarian approach to our problems today can be adequate. United wisdom and energy must be summoned, prophetic, realistic, earnest." Dr. Rex Stowers Clements, of the Church of the Covenant, Boston, describing himself as "the son of a Methodist and an Episcopalian, who joined the Presbyterian church, attended a Baptist college and a Congregational seminary, and lived under the shadow of a Universalist university, and is now pastor of a Federated church of two denominations intensely antagonistic in colonial days," spoke on what a united church could do. "It could make our state Christian. We live in a fool's paradise when we suppose that this is a Christian nation. Until the churches unite, they will continue to be powerless against the forces of evil."

* * *

Rural Life Loses A Pioneer

One great sorrow shadowed the Fitchburg meeting, the death, on Nov. 26, of Dr. Kenyon L. Butterfield, who was to be one of the speakers. President Baker of Massachusetts State college, one of the three state colleges which Dr. Butterfield in succession served as president, truly said that "during his 18 years at this college and ever since, he has represented the Christian spirit in education." Prof. Frank A. Waugh, head of the department of landscape architecture, testified: "He transformed the college, not merely by new land and buildings and students, but by revolutionizing its whole spirit. This spiritual conversion was his real contribution." But Dr. Butterfield's genius could not be confined even to a great institution. From the time he became head of Rhode Island col-

lege, at the age of 35, he set to work to enlist the cooperation of the "new agriculture," education, and religion in developing a "new rural life." He contributed the discussion of the place of the church in the report of President Theodore Roosevelt's "Country Life Commission." He enlisted state federations of churches. He started annual conferences and "The Amherst Movement." He saw the six New England states as a whole, and organized a joint council for rural progress, consisting of their leaders in the three departments—agriculturalists, teachers and churchmen. After leaving Michigan State college, he toured India, China, Japan and the Philippines, as rural expert for the International missionary council, inspiring a vision of what agricultural missions might do for "the rural billion." But nowhere has this "New Englander by choice" made a deeper impression than in our section. The New England Town and Country commission, of which he became president last year, will perpetuate and deepen that impression.

* * *

A Deserved Tribute to A Church Page

Departments of religious news, increasingly common in daily papers, not only bring church activities to the attention of a wider public, but, by their necessary inclusiveness, powerfully strengthen the trend to a harmony of faiths. Ten years ago the Providence Journal asked Rev. Frederick A. Wilmot to conduct such a department. He has written: "It was a new venture. I was on the defensive and quaked to justify my temerity in talking glibly about religion." On the anniversary, his fellow-members on the Rhode Island seminar on human relationships wrote: "We believe that we speak for the Catholics, Jews and Protestants of Rhode Island and the Providence Planations, when we express profound gratitude for what you have done for our community. You have made your church page a symbol of the reality of human brotherhood. Here, everybody finds sympathetic presentation of news about his own religious group. Here, everybody learns what other groups are doing. . . . Thus you help us to realize that, beneath all our differences, there is an underlying unity whereby we are members one of another." Among the signers are President Clarence A. Barbour, of Brown university, Rt. Rev. Mgr. Peter A. Foley, and Rabbi Israel M. Goldman.

* * *

The Teaching of the Catholic Church on Wealth

On the similar page of the Boston Transcript, William E. Kerish, a Roman Catholic layman, recently summarized the teaching of his church regarding wealth. "The church opposes communism, not because it seeks to eradicate social injustices, but because it uses destructive and anti-Christian means. The church of Christ is not an appendage to the present economic order, but the independent and supernatural exponent of Christian justice to both capital and labor. St. Ambrose taught: 'The earth is intended by God for the common possession of all. . . . Property should be private with respect to acquisition and disposal, but common as regards its use.' . . . Vast aggregations of capital are the cause of grave injustice. Catholic teaching demands a fundamental reconstruction of the present economic order. The Holy Father points out that 'the time seems to have come when the wage-contract should be modified by a contract of partnership! The pope calls for a 'a union of minds among all who still believe in God.' "

* * *

Danger From Child Labor And Sweat Shops

Massachusetts, relieved of NRA restrictions, is said to have started to absorb in industry 10,000 children between the ages of 14 and 16. Commissioner of Education Payson Smith protests that such exploitation will not only take away from them the privilege of education but keep recent high school graduates idle. Robert J. Watt, secretary of the federation of labor, warns that it will wipe out all the progress made in wages. Margaret Wiseman, of the Consumers' league, reports wages of only $5 a week. The minimum wage law, they say, is a "fizzle," "lacking any semblance of enforcement."

A more encouraging report comes from Connecticut, where the commissioner of labor, Joseph A. Tone, a former labor official, has announced the complete elimination of homework, at which 4,000 persons had been laboring for wages as low as 4 cents an hour. Some 100 persons, physically unfit for the factory, are permitted to work in their homes, with adequate wages. The sweatshop drive has resulted in 100 arrests. Child labor will be wiped out in 1936, under a law passed through the cooperation of church leaders, and already regarded as a model for interstate compacts. Numerous strikes have been settled. Gov. Cross says: "An outstanding department of labor has been built up, comparable to the best in other states."

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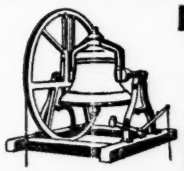

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Can California Be Plague Ridden?

University Professor Makes Sensational Charge—Dr. Compton to Lecture —Church Council Convenes

(Correspondence from Northern California)

SAN FRANCISCO, Dec. 12.—Dr. Alfred C. Reed, University of California professor of tropical diseases and examining physician for some of the foreign missionary boards, surprised the Commonwealth club and his radio hearers recently by saying: "California today is one of the world's three great foci of plague; we are sitting on a powder mine—we don't know when it will explode or what the results will be." Ground squirrels in several counties are always infected. "Medicine has made the smallest inroad on malaria, which is very expensive to control and is already retaking the land in parts of California because of economic conditions," he added.

* * *

Liquor Sales Going Up

California statistics show that this state, with a little over 5 per cent of the country's population, uses 13 per cent of the tax-paid distilled spirits distributed, despite the constant propaganda of the winegrowers. And the state taxing board recently claimed that half the liquor consumed is bootleg.

* * *

Pedestrians Attracted

Rev. Theodore Palmquist of Trinity Methodist church, is using a loud speaker to amplify his Sunday morning service for the Market street pedestrians who pass his church in great numbers.

* * *

State Constitutional Convention

An editorial in the student's Daily Californian rebukes the state administration for failure to summon a constitutional convention in accordance with the mandate of the last election, citing this as a broken campaign promise. California's constitution is said to be the nation's worst. It was promulgated at the time of great denominational rivalries and distrusts, and in the endeavor to safeguard the separation of church and state, rigidly excludes religion from its schools. Idaho still has the "daily dozen" of Bible verses in all schools.

* * *

Earl Lecturer Announced

Arthur Compton, University of Chicago physicist, will give the five Earl lectures for the Pacific school of religion beginning Jan. 20, the usual three-day pastoral conference convening the following morning in the University Christian church.

* * *

Hoover Praises Frisco Y

Herbert Hoover came up from the Palo Alto hills recently to compliment the local Y.M.C.A. on the 25th anniversary of the Golden Gate branch. President Tully C. Knoles of Stockton also spoke. The San Francisco Y with 12 branches has a strong central board of which Richard R. Perkins is the secretary. E. H. Sprunger is the new branch executive. It draws heavily from the community chest which fell short about ten per cent this year of its budget of about two million. The Y hotel recently has changed its policy and admits women guests on two floors.

* * *

Asilomar Conference

Asilomar on the Monterey peninsula will again welcome both Y.M. and Y.W.C.A. college youth for its post-Christmas conference with a strong staff of leaders. The new Y.W.C.A. student executive is Miss Margaret Logan Clark, daughter of a Pennsylvania pastor. Harold Bosley of Iowa State Teachers' college will speak each morning with President W. O. Mendenhall of Whittier college taking the chapel services.

* * *

Moderator Coming

Moderator Joseph A. Vance of Detroit is to arrive Jan. 24 for a five-day visitation of Presbyterian churches, speaking the following Sunday morning in Westminster church, Sacramento, and Sunday evening for Dr. Ward Willis Long in Stockton.

* * *

Migrants to Be Housed

At the California Conference on housing of migratory agricultural laborers in Santa Cruz, Nov. 18, startling facts known to missionary workers but not to the general public were presented by the resettlement administration. More than fifty strikes have occurred in California agriculture in the past three years. The report states: "The living conditions for thousands of these men, women and children are only too suggestive of China and other backward countries. In America their standard of living is intolerable. Yet upon them the crops of California depend." The proposal of Secretary Tugwell to erect 15 to 20 camps limited to 200 families will meet only a small part of the need.

* * *

And So Forth

J. B. Rumtsma of Sausalito has accepted the call to the Fontana Community church.

Karl Buswell returns to California, after his Tucson pastorate, to succeed E. M. Howse in the Beverly Hills church. Will Rogers was an early supporter of this church, his children attending the Sunday school. One of his sons has recently purchased the local newspaper.

STANLEY ARMSTRONG HUNTER.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alias Bulldog Drummond

(Jack Hulbert, Claud Hulbert) (G-B) Super-detective theme completely and deftly burlesqued, in typically English style. Action more lively than violent, dialogue amusing without wisecracks, villains who are not "tough guys." Subtle, intelligent, laughable. English spoken throughout.

For A: Entertaining. For Y: Good. For C: Exciting.

Coronado

(Jack Haley, Leon Errol) (Para) Crude concoction about sailor and girl whose father refuses to believe them married. Cheaply risque in parts, and the rest suffers from stale hokum and mediocre acting. Leon Errol's extensive clowning is only feature of any interest.

For A: Mediocre. For Y: Poor. For C: No.

East of Java

(Charles Bickford) (Univ) Old-style thriller built solely for shudders. Sinister ship, oriental crew, caged lions, wreck, desert island, gruesome dangers, with tough, two-fisted, escaped-criminal hero to run the killings, threaten heroine's virtue, and finally die to save her!

For A: Depends on taste. For Y: No. For C: No.

The Great Impersonation

(Edmund Lowe) (Univ) Wildly improbable thriller with Lowe in double-identity role so perfect that double's wife believes him her returned husband. Heavy melodrama of gigantic war plot with lunatic complications. Dialogue, however, in passable English instead of wisecracks.

For A: Depends on taste. For Y: Doubtful value. For C: No.

The Littlest Rebel

(Shirley Temple, John Boles) (Fox) Civil war story of south with elaborate role amazingly well played by this extraordinary little star. Supporting cast sometimes heavy and wooden. Comedy, charm, thrill, and especially pathos. Shirley's finest work to date.

For A: Exceptional. For Y: Excellent. For C: Unless too sad.

Maria Chapdelaine

(French production, English titles) (Atlantic) Masterpiece of charm and power showing life struggle of French-Canadians, God-fearing, life-loving, uneducated country folk, devoted to tradition and family, strong in simplicity of motive and character. Famous novel finely screened.

For A: Notable. For Y: Excellent. For C: Mostly beyond them.

Scrooge

(Sir Seymour Hicks and English cast) (Para) British film rendering truly and beautifully the story, backgrounds and spirit of the immortal "Christmas Carol." Character interpretation, tempo of action, and especially the role of Scrooge by Sir Seymour would please Dickens himself.

For A: Excellent. For Y: Excellent. For C: Excellent.

Ship Cafe

(Carl Brisson, Arline Judge) (Para) Inconsequential tale of a seaman who becomes involved with a cheap night club, a cheap girl and a cheap countess. Third rate attempts at songs and dances, feeble comedy, little material of interest to anyone. Supposed "smart" dialogue is painful.

For Y: Mediocre. For Y: Poor. For C: No.

Best Recent Films for Family:

Midsummer Night's Dream	In Old Kentucky
The Bishop Misbehaves	Three Musketeers
The Virginia Judge	Annie Oakley

Films of Special Interest for Adults:

Rendezvous with Love	Crime and Punishment
Mutiny on the Bounty	So Red the Rose
A Feather in Her Hat	Transatlantic Tunnel

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